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**Prasthana Thraya
MADHUSUDANA SARASWATI SMRITI**

OR

**A Brochure on the origin and descent of the
Shastras relating to the three Prasthanas**

**REPRODUCED BY
PANDIT T. SUBRAYA SASTRI
OF BANGALORE**

**Translated into English
BY THE LATE
Ratanlal M. Mody, B. A., LL.B.,
Solicitor of Bombay High Court and
G. Venkatachala Sarma
OF BANGALORE**

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श्रीरस्तु.

श्रीगणपतिशारदा गुरुप्योनमः.

श्रीमद्भरतखंडस्थित वेदादि सकल शास्त्रनामरूप तद्विषय विज्ञानाभिलाषिणामत्यतोपकाराय, तच्छास्त्रावतरणतत्त्वाम तद्विषय प्रबोधकम् ,
श्रीमत्प्रस्थानत्रय मधुसूदन सरस्वतीखामिभिर्विरचितम् ,

प्रस्थात्रय मधुसूदन सरस्वतीस्मृति नामकम् शास्त्रम्.

श्रीमत्कल्याणपुर (बैंगझू) निवासिना भौतिकादि भौतिकशास्त्रांडितेन
तोगेरे सुब्रायशास्त्रिणाविलिखितम्

श्रीमुंबापुरी वास्तव्य न्यायवादाधिकाराग्रेसर
रतन्लाल एम. मोडी, गो. वैक्याचलशर्णगाच कृतांगलभाषा
टीका सहितम्

श्रीमत्स्वयंप्रकाशाखंडैकरम भूपानन्द परमेश्वर भारतीस्वामिनः
आज्ञानुसारेण तच्चरण कमलभूंगायमान श्रीबोधाय नगरस्थित
न्यायवादाधिकाराग्रेसर श्रीमत्पारशीककुलतिलक परदोन दादाढांजी
अपिच धूर्जकुलतिलक रमणिकलाल रतन्लाल
मोडीनामक भगवद्गत्ताग्रेसरैः

श्रीकल्याण नगरस्थित वे. बी. सुञ्जयच अंड सन्स यलेक्ट्रिक
मुद्राक्षरशालायाम् मुद्राप्य प्रकठीकृतम् .

PREFACE

This little Brochure on the origin and descent of the Shastras relating to the three Prasthanas was written by Madhusudana Saraswati who lived several centuries ago. This has been reproduced by Panditji T. Subbaraya Shastri of Bangalore in the traditional Yogic manner by Dhyana. It was partly translated during his lifetime by the late Mr. Ratanlal M. Mody, a solicitor of the High Court at Bombay and the father of one of the publishers viz., Ramniklal R. Mody. It is now offered to the public for perusal and study by the publishers. The meaning of the three Prasthanas is given by the author at page 47 of the book and is equivalent to the three letters A U M forming the word A U M which are always the exalted or excellent abode of the reflection of the Atman in the form of the "Half Matra". The book opens with an invocation to the Lord and deals with the creation of the Universe. It points out, how after the dissolution of the Universe, Brahma created a new Universe for the ensuing Kalpa called "Swetavaraha Kalpa" and enumerates the different kinds of Vidyas or branches of knowledge.

It is stated that there are 14 kinds of Vidyas or branches of knowledge in all viz , the four Vedas- Rig, Yajur, Sama and Atharva; the six Vedangas viz., Siksha, Vyakarana, Nirukta, Chuhands, Jyotisha and Kalpa ; the four Upangas viz., Vaiseshika, Nyaya, Meemamsa and Dharma Shastra. The four Upa Vedas viz., Ayurveda, Dhanurveda, Gandharvaveda and Artha Shastra bring up the number of Vidyas to eighteen. After enumerating all the kinds of Vidyas and stating what they teach, the writer proceeds to inform us of the authors on each of the different subjects and the various books written by them thereon. The writer then proceeds to explain in brief the contents of each chapter, of the various books written by those various authors on the numerous subjects. At the outset it may be stated, that many of the works referred to by the writer on the diverse subjects are not extant to-day. The book gives a comprehensive idea of all the Shastras, which prevailed in the ancient times in ancient India and gives a bird's eye view of them. We hope the publication of this book will give the public an idea as to the greatness and height to which mother India had risen in the past not only in the fields of Philosophy, metaphysics and religion but also in the fields of the material and physical Sciences. We are sure the book will go

a great way to dispel the false notion at present prevailing that the West alone has advanced in the fields of Science and that discoveries and inventions are the sole monopoly of to-day. We need hardly add that the notion appears quite erroneous when we seriously think of it. The publishers make no claim in respect either of the original Sanskrit text or the translation thereof.

**Esplanade Road,
Fort-Bombay** } **Faredun K. Dadachanji.**
Date 22-11-1931 } **Ramniklal R. Mody**

FOREWORD.

This brochure the work of Madhusudana Saraswati is in the nature of an encyclopedea of knowledge relating to the physical sciences. It describes the scope and the subject matter of the different Shastras and furnishes a catalogue of the names of renowned writers on those subjects. The endeavour cannot be said to be exhaustive but the work is a good introduction to almost all the works of any importance that are concerned with the study of the phenomena of nature. Its importance to the scientist cannot be overrated though it comes from a quarter little expected. I cannot make a claim of any sort to Sanskrit learning and am the least fitted to write a foreword to this book. But my great regard for Mr. Ramniklal's father Mr. Ratanlal M. Mody of revered memory whom it was my privilege to call my friend and who first conceived the idea of publishing this and other Sanskrit works of Science, and my long and reverent association with Vedamurty Pandit Subbaraya Sastriar who has often been pleased to recite and explain to me portions of many works on the sciences have

urged me to pen these few lines commending this book to those gentlemen who are interested in the study of the sciences and of the literature regarding them.

The work small as it is elucidates the synthetic unity of all knowledge and demonstrates the great hold which the ancient authors had of that principle. This latter emanates in turn from the one object of all pursuit, endeavour and practice namely emancipation or freedom from bondage and suffering. The word 'Shastra' literally means that which lays down a principle the pursuit of which leads to emancipation.

The extraordinary way in which this work has come to be placed before the public as also a portion of another work called Amsubodhini by Maharshi Bharadwaj on the properties of Solar rays needs a word of comment. They have been committed to writing at the instance of Panditji who with the Grace of his master has reproduced these works. If indeed the Government of Mysore who were approached for assistance on behalf of Panditji had accorded their patronage several volumes of great interest and value could have been placed before the public by this time. Even for those who are not disposed to go to the genesis and history of these works a mere perusal thereof

is sufficient to convince them of their intrinsic worth.

Reason and intellect are one phase but not the whole of human life ; nor even the universal of all phases as some logicians would have us believe. There are faculties and powers the fullness of which discloses the transactions of nature in a manner not known to the intellect or the laboratory, and to those tied down to the intellectual realm and not alive or aroused to consciousness beyond it they are mysterious or praternatural. But to the true seer there is none such; the natural and the supernatural being one and the same. Indeed the recent discoveries in the realm of motion and relativity have dumb founded our intellectual logician.

Our thanks are due to Messrs. Faredun K. Dadachanji and Ramniklal R. Mody of Bombay who amidst pressure of other work have found the time and the will to publish this book for the benefit of the public.

BANGALORE,
12-10-81 }

B. Subbanna,
*Retired Judge of the
Chief Court of Mysore.*

INTRODUCTION.

Prior to creation there existed nothing but the Self-effulgent, Undivided and Homogeneous Paramatman in whom a volition to expand himself and appear as the Universe sprang up in accordance with the fifth Axiom or Self-evident Truth. This volition is known severally, as Pranava, Prakriti, Shabda-Brahman and so on and is the cause of the creation of the Universe.

The one without a second Atman then reflected in the said Shabda Brahman like the Sun in the sea and this reflected image of the Atman is known as Iswara. By virtue of the presence of this reflected image the Atman threw out the fifty letters from अ to ह from the Shabda Brahman, like sparks from fire. By a converse and inverse composition, these letters themselves were reduced into the Veda, by the Atman. He then breathed this Veda into the soul of Iswara, who is his image, reflected in Shabda Brahman. He then combined, with those Vedic letters, a Shakti known as Sisrukshata Shakti, which has the property of assuming the form of any phenomenon

of the Universe and ordered Iswara to be the Agent of creation and conduct it pursuant to the directions contained in those vedic letters.

With a view to act in accordance with the above command, Iswara collected all the creative forces contained in those vedic letters and formed them into the shape of a body which is known as Hiranya Garbha, the First-bodied, the Four-faced and so on. This is said to be the subtle or aggregate creation by Iswara. In turn Iswara inspired the Four-faced Brahman, with the Veda so that he might be able to conduct the process of creation of the Gross Universe.

In furtherence of the process of creation, the Four-faced Brahman attracted the Sisrukshata Shakti contained in those vedic letters in an aggregate form which is of the nature of the Name and Form. The Lord of creation then divided this aggregate power into segregate units or letters, subdivided each of these letter-powers in the process of Pancheekarana in the order of Akasa and the rest and effected the creation of Form of all phenomena by the combination of the parts of the letter-powers divided according to Pancheekarana and that of names, by the combination of the letters themselves, which are the support of those powers.

This process of creation is described in a Shastra known as Srushti Vilasa, as follows:—

स्तो॥ अकारादिकारान्तं वर्णरूपामहेश्वरी ।
 ऐकैकवर्णसंकल्पम् शक्तयस्सप्तकोट्यः ॥ १ ॥
 शक्तिसंयोगतस्तेषां रूपमृष्टिरितीर्यते ।
 तद्वर्णयोगतोनाम सृष्टिरित्यभिव्यते ॥ २ ॥
 ॥ इत्यादि ॥

The purport of these verses is this:—

By the combination of the powers of letters, the creation of forms of all phenomena in the Universe, took place and by the combination of those letters, the creation of names took place. This creation of name and form extends into many crores of Brahmandas and is of the nature of coming into and going out of existence.

Though the creation of this Universe was the outcome of the combination of the letters and their powers, yet it was motionless and functionless, inasmuch as it is inert like an iron-ball. To render this inert Universe capable of function, the Atman entered into it, of course, in a manner not having attachment to it. Thus the Atman, who entered into every phenomenon of the creation of name and form illumined it in and out, just

as the sun-light, falling on an object lying in the dark does, and remained there as the witness of all creation.

This Paramatma, however not having any attachment and being beyond all functions, looked into the Antahkarana or Sisrukshata Shakti present in the hearts of all created beings. By this vision the image of the Atman was reflected in that Antahkarana, just as the Sun is reflected in a mirror. The image of Atman thus reflected is known as Jeeva, through whom, the Atman meant to set the inert Universe to function properly. By the proximity of this reflected image, the Karma Vasana shaktis or the fruits of actions of Satwic, Rajasic and Tamasic nature of all beings in the previous Kalpa, which were present in Antahkarana in the form of an aggregate, began to appear and move in their separate forms or Vrittis like the waves in the ocean. Just as the Sun reflecting in the ocean does naturally reflect in the waves thereof, so also Atman reflecting in the aggregate Antahkarana naturally reflected in its separate forms viz., Vrittis and set them in function.

These Vrittis following the fruits of action of Antahkarana are of two kinds viz., Adhomukha

vrittis or downward instincts and Oordhwa Mukha vrittis or upward instincts. With a view to accommodate the Antahkarana with its vrittis, the Lord of creation brought into existence the subtle body, formed of seventeen Tatwas and established it therein. These subtle bodies however are incapable of doing actions in accordance with their Karma Vasanas and of enjoying the pleasure or pain thereof and so he created the gross bodies, which have got the necessary powers of enjoyment of pleasure and pain and inserted the said subtle bodies in them. The gross bodies of the phenomena of the immoveable creation, which, following the fruits of action, were occupied by the subtle bodies, having downward vrittis are known as the Immoveable creation, or Sthira Srushti and those which were occupied by those having upward vrittis, are known as the Jangama Srushti or movable creation.

Though the subtle bodies were provided with gross bodies for their habitation, the jeevas or beings in them were not able to discharge their worldly actions for want of means, with which to function. On contemplation as to how they could be set in their proper functions, the resplendent Veda which was in his heart stood before the mental vision of the First-bodied. He then

found out the secret of the Veda by means of his eye of knowledge. On a detailed analysis of the Shaktis of the letters of the Veda, he discovered, that two kinds of powers—Bandha Kalpana shaktis or ensnaring powers and Mukti Kalpana shaktis or liberating powers were rapidly revolving in those letters in converse and inverse circles just as particles of dust in the sky. The four-faced Brahma wondering at those shaktis combined them in the natural and the reverse order and established them there alone, in two sets as mentioned above.

Having thus created the animate and inanimate beings, He classified them all into various groups in accordance with the species concerned, restricting at the same time, that the number of groups of those beings should remain unchanged, though those beings in subsequent periods of time might multiply themselves in Anuloma, Viloma and mixed order, inasmuch as the beings thus coming into existence come under the same category.

On this classification of species and fixture of creation, preservation and dissolution of those beings Brahma desired to furnish them with the

medium through which they could carry on their respective worldly duties. For this purpose he created 84 lacs languages of different kinds, in accordance with the classification of species, from out of the two kinds of powers contained in the said fifty vedic letters and ordained that the number of those languages would increase in subsequent periods of time, on account of the changes taking place in those letter-powers. Having thus provided the beings with the languages as the media of their worldly actions, he has ordained that it is only through the proper study of the shastras composed in those languages, that beings can achieve the four-fold objects of their lives.

Now coming to the classification of languages, it is to be observed, that the words and sentences of the Veda—the outcome of the, said letters from अ to श constitute the language of Brahma. It is known severally as the Vedic language, original language, mother tongue etc., and forms the aggregate source of all other languages. The pleasure-giving and the pain-giving shaktis which impart the results or fruits due to the good or bad actions done by beings by reason of the use of the languages in all their worldly affairs are contained in the Veda, the language of Brahma. It is not possible even to Hari, Hara or Brahma to

create or conceive of one more letter than those of the Veda. For, these Guna Murtis also get their forms and names by the combination of the letter-powers and the letters respectively and so are in the form of these letters themselves. Maharshis therefore declare that these letters are Maya Shakti which the Atman devised as His own Upadhi, for the sake of the creation of the Universe.

In this way, it is clear, that the Vedic letters themselves create the Universe of name and form and that assuming the form of languages—the means of carrying on of the worldly affairs of beings impart to them pleasures or pains in accordance with their good or bad actions.

All these languages are of two kinds viz., Adhomukha languages or the languages of immovables and Urdhwamukha languages or those of mevables. The first set of these languages is so called because they formed the languages of those gross bodies in which the subtle bodies of the downward Vrittis took their abode ; contrarily the second set is of those that formed the languages of the gross bodies into which the subtle bodies with upward vrittis found entrance. Of these the languages of the immovable phenomena, inasmuch as they have no upward motion, are incapable

of knowing the gist of the Veda and of expressing the same in their languages in the form of Shastras. The languages of movable creation, on the other hand, have the upward motion and so are capable of expressing the Vedic truths in their languages. The immovable phenomena being incapable of expressing the vedic truths, can only do so by means of wind and sound as their languages of echo, resonance or reverberation. These points are detailed in shastras such as Bhashakalpa Taru, Bhasha Mahodahi, Namarthaka Kalpa, Bhasha Kalpa, etc., by Sharikanatha, Ganaka, Atri, Vivaranacharya etc., respectively. With a view to throw some more light on this point, we shall here give a brief account on the subject as contained in the works referred to above, as follows :—

Of the immovables, the languages of grass, creepers etc., are known as Vatasphota Bhasha, while the languages of mountains and trees are said to be Shabda Sphota Anukarana Bhasha. The languages of lower animals etc., are known as Thiryak Bhasha, while those of the celestial beings, Rishis and human beings are known as Pratyak Bhasha. All the lower animals are divided into four classes viz., animals, birds, insects and worms. Each

of these four groups are further subdivided into many classes and in keeping with the number of these sub-divisions, their languages are also as many in number. All these languages are however classed into the four broad groups viz., the languages of animals, of birds, of insects and of worms.

The languages of animals are of three kinds viz., Swara sphota, Shabdaspota and Anga sphota. The languages of birds are of six kinds viz., Ragaspota, Shabdaspota, Bhavaspota, Lakshma sphota, Anga sphota and Kampana sphota. The languages of insects are of seven kinds viz., Drushti sphota, Chalana sphota, Gala sphota, Mukha sphota, Hridaya sphota, Rasa sphota and Gamaka sphota. The languages of worms are of eight varieties viz., Chara sphota, Sthira sphota, Bhava sphota, Shakti sphota, Gandha sphota, Prana sphota, Sparsha sphota and Narma sphota.

The languages called Pratyak Bhasha are also of many kinds such as the languages of the celestial beings, of Rishis, of Pishachas or Devils etc., The languages of Kinnaras, Kimpurushas, Gandharvas etc., of the other lokas also come under the same category. Out of these innumerable number of languages, those that deal with the Vedic truths

are only four, viz., those of the celestial beings, of Rishis, of human beings and of devils. The language, in which the celestial beings revealed the secret of the Veda in the form of shastras, is said to be Deva Bhasha or the language of the celestial beings. Secondly, the language in which the Rishis delineated the Vedic truths of Dharma, Artha, Kama and Moksha type in the form of shastras, are known as Arsha Bhasha or the language of the Rishis. Thirdly, the language in which the human beings gave expression to the truths contained in the shastras of the above two groups in the form of epics, dramas etc. is known as Manusha Bhasha or the language of human beings. Lastly, the language employed by the species known as Pishachas or devils to express the truths contained in the human works is called the language of devils. Besides these, another language known, as Prakrita, also termed as the childish tongue of the Goddess Saraswati, has been employed in dramatic composition and so on, by the learned. Thus the languages coming under the head of Pratyak Bhasha are of five kinds in this loka.

In course of time, many sub-languages under Aranyaka and Gramya head sprang up, and men of letters of those languages composed many shastric

works in prose and verse from time to time, so that, people speaking those languages, might also learn the secrets of the Vedas and get higher states of existence thereby.

Again the beings of other lokas have also many languages in which they have composed several shastras in consonance with the Dharma prevailing there.

Thus, it has been calculated, that the languages of the immovable phenomena of this loka number 43 lacs, that those of the movable beings number 84 lacs subject to the time past, present and future and that the shastras expressive of the Vedic truths composed in the said Divine, Rishi, Human and Paishachic languages at particular periods of a Kalpa by the seers and thinkers of the respective periods are indeed innumerable.

That is why the Shruti declares :—

“ अनन्तशास्त्रं बहुदितव्यं अल्पश्चकालो वहवश्चविष्णाः ।
यत्सारभूतं तदुपासितव्यं हंसोयथाक्षीरमिवांबुमिश्म् ॥ ”

The purport of which is this.

Endless are the shastras and the knowledge to be gained therein is inexhaustible. The time

at the disposal of the mortals for the study of these shastras is very little and many are the impediments in the way of even this short period of time being devoted to a concentrated study thereof. It is therefore impossible for mortals to learn the way to attain the fourfold achievements of the human life on a systematic study of all those shastras and so the human beings have to pick up only the essential shastras and study them well whereby they can get the essence of all shastras just as the Swan takes in only milk wherewith water is mixed.

Now which are such essential shastras ? To answer this question the literary prodigies of the respective periods of time scrutinized all the shastras produced till their time by means of their personal experience and yogic vision, and found out that all of them sprang up from the shaktis of the three Vyahritis viz., आ, उ and म and that the shastras of each of these three groups have the three letters themselves for their abode. As the number of shastras of each of these three groups was too high to mortals to master, these seers, with a philanthropic motive, tried to limit the number of shastras, essential to be studied and classed them all, in what is known as the Prasthana Thraya and recorded the same in the

form of a shastric work known as 'The Prasthana Thraya Smriti' or a catalogue of shastras. The number of such Smritis of a Kalpa is also pretty high in number—for one such Smriti springs up in about 5000 years on an average and continues to be in force, till another succeeds it.

Thus in the present Kaliyuga of the Sweta Varaha Kalpa there have already been two such Prasthana Thraya Smritis. The first of these known as Brihat Prasthana Thraya Smriti, was composed by the great Shuka the son of Vyasa the author of the great epic of the Hindus the Mahabharata during the time of the Lunar King Janamejaya, at the beginning of the Kali Yuga, on the lines of the previous Smriti, which was in force at the end of the Dwapara Yuga.

In course of time, however, owing to the hatred of religions of the atheists and the numerous political changes in this ancient land of ours, this Smriti became almost extinct. In the meantime Lord Shankara Acharya composed commentaries on Brahma Sutras, Upanishads and so on and established the Advaita Philosophy. To perpetuate this philosophy, he taught it to his disciples, founded four Mutts in the four corners of India in accordance with the four Vedas—whereon he enthroned four of his disciples as Vyakhyana

Simhasana Adheeswaras or licensed authorities in commenting on and interpreting the meaning of all shastric works. It is said, that the learned people of those days reverently followed the philosophy of Shri Shankaracharya.

Subsequently a learned personage named Madhusudana Saraswati, who flourished about eight centuries ago desiring to revive the Brihat Prasthana Thraya Smriti, which was almost lost for reasons mentioned above struggled hard to pick up the scattered bits of the work and with the addition of the shastras current in his time, compiled them all as the Laghu Prasthana Thraya Smriti, also known, as Prasthana Thraya Madhusudana Saraswati Smriti, which is now in vogue and which will be found in the following pages.

Now the circumstances which led to the publication of this book are these:—

When I was studying shastras at Shri Gurujī Maharaj one day, I casually asked him as to how many shastras there are in the world. Then he gave me a copy of the Prasthana Thraya Madhusudana Saraswati Smriti and told me, that the names of some shastras are found in that work, but that the number of shastras composed by the seers of yore from time to time is certainly innumerable and inconceivable. Then he com-

manded me to get that Smriti and as many of the Shastras mentioned therein as possible, published through the aid of some philanthropic persons.

Getting these shastras published, therefore, became my bounden duty and so I was in quest of proper help for the purpose. In course of time an humble attempt was made to bring out the Vimana Shastra or a scientific work dealing with air-ships and other scientific works, but the Lord Almighty being unwilling not only nothing could see the light of day, but the attempt had to be abandoned.

Sometime after this Mr. Ratanlal M. Mody, B. A., LL.B., a Solicitor of the Bombay High Court, who was pious and well-versed with Sankhya, Patanjala, Phylosophy etc., being introduced by Mr. Faredun K. Dadachanji, B. A., LL. B., also a Solicitor of the same High Court, a staunch adherent of Brahmacharya, who has had the good fortune of earning the favour of Shri Guruji Maharaj and who was known to me previously, came down to Bangalore and stopped there for over a month, devoting his time in discussing with me several shastric subjects. One day with feelings of sorrow, he said to me—

“ It is indeed a great misfortune, that the present day Indians or rather Hindus have lost

faith in and abandoned the systematic study of the Vedas and the Shastras; that having no access to their national education, they are being led with the scientific achievement of the Western system of education, to learn the rudiments of which they have some scope and that therefore they have almost lost their individuality and greatness. It is said, that our country also is not lacking in Scientific achievements and Shastras thereon, though they are not easily available now. If some of them are brought to light and made accessible to the public at large, delusion of the Indians as to the poverty of India's achievements will disappear and then they will be convinced of the richness of the ancient Indian scientific lore and will begin to cultivate their own individualistic traits and so on."

Appreciating his sincere sympathy for the degeneration of the present day Indians and for their regeneration I gave him a brief description of the scientific shastras, I had heard from Shri Guruji Maharaj, handing him at the same time, the manuscript of Prasthana Thraya Madhusudana Saraswati Smriti, which I had got from Shri Guruji Maharaj. On perusing it, he felt highly pleased and asked me, if the Shastras mentioned therein could now be had. I then

informed him of Shri Guruji's order to me, regarding the publication of the Smriti and the Scientific Shastras. On this he readily consented to bring to light, as many of them as possible, at any cost. Thereupon I told him, that I would consult Shri Guruji Maharaj, and ask Shri Guruji if he would permit him to do so. A few days after this, he left Bangalore for Bombay.

In due course, I communicated to Mr. Ratanlal M. Mody Shri Guruji's message to the effect that he was permitted to get the Prasthana Thraya Madhusudana Saraswati Smriti and other Scientific Shastras, published with the English translation thereof, so that, they may be easily understood by the people at large. In all reverence to Shri Guruji's command, he undertook to translate the Smriti himself into English. But by the sad and sudden demise of this pious man, the translation of that work and the publishing activities in regard to other shastras were for sometime suspended.

A short time after this Mr. Ramniklal Ratanlal Mody, B. A., LL. B., (one of the publishers of this book) a young man the son of Ratanlal M. Mody who also was a Solicitor along with his father in his lifetime suggested to me to permit him to continue the work of publications referred to

above in his Father's place, knowing that the work so enthusiastically begun by his late lamented father had come to a sudden stop. For this purpose I again sought the advice of Shri Guruji Maharaj, who was pleased to favour that with the assistance of Mr. Faredun K. Dadachanji, R.A., L.L.B., he might do the work, which reply I duly communicated to them.

On learning this, they lost no time in getting the remaining portion of the said Smriti translated into English and printed at Bangalore and are now placing it before the public. Besides this they have already published the first Chapter of Amsu Bodhini, a Scientific Shastra dealing with the properties, actions, etc., of the Solar rays and are making preparation for the publication of the subsequent portion of the work.

As to the subject matter of this little book, it explains the evolution of the Universe of movable and immovable phenomena and its classification, the origin and classification of speech or the languages of the creation of dual kind and gives a brief account of the principal shastras, showing the way for to the attainment of the four-fold objects of life—Dharma, Artha, Kama and Moksha and of the now rare and wonderful works on arts and sciences, describing the scientific marvels,

that the ancient Indians had discovered in the hoary past.

A thorough study of this book will bring home to the readers the past glory of this Bharata Khanda, the great intellect of the intellectual giants who have gathered and left an inexhaustible legacy thereof to their progeny. Further there is room to believe, that this work will go a great way to disillusion Indians who have become westernised and to open the eyes of ignorant outsiders and thereby the degenerate Indians will slowly begin to cultivate their Individualistic traits, which alone are calculated to turn them into deserving and notable sons of Mother India and to raise her once again to her pristine glory.

Lastly be it said, that this and other scientific works of ancient India would never have seen the light of the day, had it not been for the strenuous efforts of the publishers Messrs. Faredun K. Dadachanji and Ramniklal R. Mody. I pray to the Lord Almighty to bless them with long life and prosperity and with the fulfilment of all their desires and undertakings.

Bangalore City, }
Dated 2—11—1931. } T. Subrayasastri.

TRANSLATOR'S NOTE

Being graciously permitted by Shri Guruji Maharaj and Pandit T. Subraya Shastriji, the expounder of this work, Mr. Ratanlal M. Mody, a Solicitor of the Bombay High Court attempted some years ago to translate into English this Prasthana Thraya Madhusudana Saraswati Smriti. The subject matter treated in this book being highly technical is so difficult to render into English that he, a scholar of very high order in Sanskrit as well as in English had, in spite of his experience and erudition, to consult the Panditji frequently on subtle differences of interpretation of technical points and revise his English version then and there in the light of the suggestions he was offered. It is however a sad disappointment that the public could not have the good fortune of getting the English translation of the whole work from the same pen owing to the untimely demise of Mr. Ratanlal M. Mody leaving the work unfinished. Completion of the English translation of the remaining portion—from page 52 of the book therefore fortunately fell to my lot and in doing so I have scrupulously followed the same method of translation as the late Mr. Mody did. Being in an almost aphoristic style a literal translation could not bring the full force

of the original and so it is expanded or contracted wherever it was found necessary. Finding exact English equivalents of the technical Sanskrit expressions employed in the text is not also an easy affair : the Sanskrit expressions themselves have been retained in many places so that there may not be room for misinterpretation of the text. Portions treating with Pranava, the divisions of Veda—Mantra, Brahmana etc. and the various Metaphysical and Scientific Shastras present considerable trouble in rendering them into English and indulgence of scholars of the respective branches of knowledge is earnestly solicited.

In conclusion I am glad to avail myself of this opportunity to express my sincere gratitude to Shri Guruji Maharaj, to the Panditji and to the publishers of this book—Messrs. Faredun K. Dadachanji and Ramniklal R. Mody for having chosen me as an humble instrument in rendering this piece of sacred service.

BANGALORE CITY, }
2—11—1931. }

G. Venkatachala Sarma.

श्रीरस्तु.

॥ श्रीशारदा गणपति गुरुभ्योनमः ॥

प्रस्थानत्रयमधुसूदनसरस्वती- स्मृतिः.

PROSPERITY TO ALL

Obeisance to Goddess Saraswati, God Ganesha
and to the Gurus

Prasthana Traya Madhusudana Saraswathi Smriti

O R

A BROCHURE ON THE ORIGIN AND DESCENT OF THE SHAstra
RELATING TO THE THREE PRASTHANAS*

BY
MADHUSUDANA SARASWATI

वेदशास्त्रपुराणाचै स्मृतिन्यायादिविस्तृतैः ।
अखंडानन्दचिद्रूपः परमात्मानिरूप्यते ॥

The Supreme God who is partless bliss and
consciousness is alone the subject of investigation

* The three Prasthanas do not mean here what are
ordinarily known as the Prasthana Traya Viz., (1) the
Brahma Sutras by Badarayana, (2) the Upanishads and (3)
the Bhagavat Gita. The meaning of 'Three Prasthanas' here
is subsequently given in the text itself.

अथसर्वेषांशास्त्राणां श्रीभगवत्येवतात्पर्यम् साक्षात्परं परयावाचेति ॥
 वेदशास्त्रावतरणकारणं संप्रदायतः ।
 बालानां सुखबोधाय प्रस्थानत्रयमेदतः ॥
 आलोड्यसर्वशास्त्राणि संग्रहेण निरूप्यते ॥
 ॥ तथाहि ॥
 पूर्वकल्पप्रलयावसानकालस्त्वैवहि ।

and ascertainment in the vast literature of the Vedas, Shastras, Puranas, Smrutis, Nyaya and other Shastras.

The subject matter of all the Shastras is therefore the Supreme God alone directly or indirectly and the knowledge thereof has been handed down by tradition from Master to disciple

After minutely considering all the Shastras the reason for the manifestation of the Vedas and the Shastras will be concisely considered under the division of the three ‘Prasthanas’ in accordance with tradition for facilitating the understanding thereof even by children. It is this.

Knowers of Time call the end of the dissolution of the previous “Kalpa” † and the time anterior to the rise of the new Kalpa, as the Twilight of the New Yuga.

† Kalpa is a day of Brahma and also a night of Brahma. Each is made up of 1000 cycles of the 4 Yugas, Viz.—Satya, Treta, Dwapara & Kali, consisting of 17,28,000; 12,96,000;

भाविकल्पोदयात्पूर्वकालः कालविदांवरैः ॥
 युगसंधिरितिप्रोक्तस्तत्कालेपूर्ववत्क्रमात् ।
 सएवरुद्धोभगवान्प्रलयाधीश्वरस्स्वयम् ॥
 भविष्यच्छ्वेतवाराह कल्पस्तृष्ण्यर्थमेवहि ।
 अवाप्तब्रह्मपद्म स्व तपसापूर्वकल्पके ।
 तपोनिधिंमहाप्राज्ञं विधिमन्यंप्रकल्पयत् ।
 पश्चात्कृपयारुद्धो दृष्टवावाक्यमुवाचहि ॥

At that time, the Lord Rudra, who is the presiding Deity at the time of the Dissolution of the Universe, created another Brahma, who had acquired that exalted position from the Lord, God Himself by his austerities practised in the previous Kalpa, was of pure and well controlled mind, a store-house of austerities and full of wisdom, for the purpose of commencing the creation of the New Universe for the Ensuing "Kalpa" called "Swetavaraha Kalpa".

The Lord Rudra, then looking upon him (Brahma) with kindness, said as follows: O Vidhi (Brahma), know the reason why you have been created.

8,64,000; 32,000 years respectively making up a total of 43,20,000 solar years. A Day (day and night) of Brahma is thus equal to 2 Kalpas. The eifetime of Brahma viz: 100 years is therefore equal to $100 \times 360 \times 2 = 72,000$ Kalpas. This duration of time is called a Maha Kalpa and it is this Maha Kalpa that is referred to here by the word, 'Kalpa.'

विधेयदर्यसृष्टोसि तद्विचारं श्रुणुष्विह ।
 प्राप्ततंत्यापूर्वकल्पे ब्रह्मपट्टंपोबलात् ॥
 श्वेतवाराहकल्पस्य सृष्टिकर्त्तात्वमेवहि ।
 अद्यप्रभृतिकप्पेत्वं यथापूर्वस्वशक्तिः ॥
 अन्नान्नादविभागेन जगत्सृष्टिकुरुक्मात् ।
 इत्युक्त्वा श्वेतवाराह कल्पसृष्टयधिकारताम् ॥
 प्रायच्छत्तस्यविधिवद्वद्रस्साक्षात्कृपानिधिः ।
 रुद्रेणैवंसमादिष्टः प्रजापतिरतः परम् ॥
 श्वेतवाराहकल्पेस्मिन्नान्नादप्रभेदतः ।

You have acquired the exalted position of Brahma by practising austerities in the previous Kalpa and you are the creator for the "Swetavaraha Kalpa".

From now, you create, with your own power, the Universe as formerly, consisting of the two divisions of Food and the Enjoyer of food. *

So saying the Lord Rudra himself, the Ocean of Mercy, duly ordained Brahma as the creator of the Universe for the Swetavaraha Kalpa.

Then Prajapati (Brahma) being thus directed by Rudra, after worshipping Him in his heart commenced to create the Universe in the (dual) form of Food and the Enjoyer of food for the

* The Bhogya and Bhokta, the Enjoyed and Enjoyer the object (Vishaya) and the subject.

डुदिकृत्वाथ तं रुदं स्वष्टुमसुपचकमे ॥
 तथापिर्पूर्वकल्पप्रङ्गयमोहात्स्वभावतः ।
 पूर्वकल्पस्तृष्टिक्रमो विस्मृतः कालहेतुतः ॥
 अत्यन्तंदुःखितस्तसाद्गुदं चिन्मयरूपिणम् ।
 तपसातोषयामाससंतुष्टस्तेनशंकरः ॥
 प्रादुरासीत्स्वयंसाक्षादच्युतोज्ञानविग्रहः ।
 प्रत्यक्षादागातंरुदंसच्चिदानन्दविग्रहम् ॥
 दृष्टवाप्रजापतिः पश्चाद्भक्त्यागद्वद्यागिरा ।
 नत्वास्तुत्वाविशेषेण पूजयित्वायथाविधि ॥
 प्रार्थयामासदेवेशं भक्तिश्रद्धासमन्वितः ।

Swetavaraha Kalpa, but by reason of the ignorance and forgetfulness naturally induced by the dissolution of the world in the previous Kalpa as also owing to lapse of time, he forgot the Order and sequence in which the Universe in the previous Kalpa had been created.

He, therefore felt exceedingly distressed.

He then, by his austerities propitiated Lord Rudra who is pure consciousness, and the Lord Shiva, who is imperishable and is pure knowledge, revealed Himself before him.

Brahma seeing the Lord Shiva, who is Existence, Knowledge and Bliss itself, Himself appearing before him, bowed to Him and singing his

सृष्टिक्रमं विस्मृतं मे पूर्वकल्पस्य शंकर ॥
 महाप्रव्यसंबंधमोहात् ज्ञानप्रदायक ।
 अनुगृह्यथापूर्वं स्वष्टुप्रज्ञां प्रदेहिमे ॥
 इति संप्रार्थितं भक्तं विधिं दृष्ट्वा महेश्वरः ।
 श्रुणु प्रजापते भक्त्या अनन्यमनसा तथा ॥
 पूर्वकल्पसृष्टिक्रमं प्रवक्ष्ये सावधानतः ।

॥ रुद्रउवाच ॥

ख्यं प्रकाशाखंडैकरसरूपोद्गयशिवः ।

praises [with voice choked with emotion worshipped him with due rites and praying full of devotion and faith to the God of Gods, said as follows:—‘O, Shankar, I have forgotten the order of creation of the previous Kalpa by reason of the ignorance, caused by the last great dissolution.

Therefore, O, Lord, giver of knowledge, be gracious and favour me with the necessary knowledge to create the Universe as formerly.

The Great Lord seeing Brahma, his great devotee, praying to him as aforesaid, said “O. Brahma, listen with devotion and undivided attention the order of creation of the Universe in the previous Kalpa, which I tell thee.”

Rudra said:—

Prior to the creation (of the Universe) Shiva the Self-effulgent, the Indivisible, the Homo-

सृष्ट्यादावेकएवासीनान्यतिक्चिन्मनागपि ॥
 प्राणिकर्मविपाकेन तृतीयन्यायमानतः ।
 यथाभवेत्वप्रकाश किरणस्पन्दनंरवौ ॥
 तैवाभूत्खैत्यप्रकाशांशुस्पंदनंचिति ।
 अस्पन्दनप्रकाशांशात्परमात्माद्वयशिवः ॥

geneous and the one without a second alone was and nothing else.

Then by reason of the ripening of the fruit of the actions of all the creatures in accordance with the third axiom * rays of consciousness began to radiate from the pure consciousness as rays radiate from the self-effulgent Sun.

Thereafter the God Shiva, the one without a second through his static aspect i. e. "the Spirit" saw † into his kinetic or dynamic aspect and ileated " May I be many, may I be propagated. "

By the union of these two, the Static and the Kinetic shaktis, a shakti or power of the nature of

* An axiom is a pithy saying in aphoristic style, the truth stated whereof is so evident and universal that it is to be taken for granted without argument or proof. A number of such axioms are given in order in a work known as Swatassiddha Nyaya Shastra by Maharshi Vasishtha and the one referred to here is the third in that work.

† Ikshana or seeing is not a process like looking out of a window and seeing a man passing. It is not seeing something outside which was there before it was observed. "Seeing" is the rising into consciousness (void of objects) of the memory of the past Universe, existing in the form of the Samskaras.

स्वप्रकांशस्पदनांशमेवपश्चात्स्वभावतः ॥
 ईशितोभूद्धुस्यांप्रजायेयमितिसंसरन् ॥
 अनयोस्स्पन्दनास्पन्दनाशक्त्योर्योगतःक्रमात् ।
 गुणत्रयस्यसाम्यावस्थानरूपास्वभावतः ॥
 जडाजडविभागेन काचिच्छक्तिरजायत ।
 तामेवप्रकृतिरितिप्रवदन्तिमनीषिणः ॥

the equipoise of the three Gunas was spontaneously created in two divisions viz: the inanimate and animate and that shakti or power is called "Prakriti" by the wise.

Prakriti is known or is stated to be the mere or bare knowledge of the nature of *consciousness.

The pure consciousness is reflected therein (i. e. in the Prakriti) as the Sun in a looking-glass.

There is then a self scission into two of Prakriti by reason of its mere proximity with puro Consciousness.

* As a man rising from deep sleep has at first a more or less bare knowledge which is gradually filled out with the thought of self and particular objects consciousness comes to itself, so that, in the waking state it again recognizes the world, which had vanished utterly in dreamless sleep; so it is with cosmic consciousness. Just as a man does not pass at once from dreamless slumber to the fullest waking consciousness, neither does the cosmic consciousness. It passes gradually from its dreamless slumber (Sushupti) which is reached at the general dissolution (Mahapralaya) to the waking state (Jagrat) which is consciousness of the gross Universe.

प्रकृतिर्नामचिद्रूप भानमात्रेतिकीर्तिता ।
 दर्पणादित्यवत्तस्यां चिदात्माप्रतिर्विवितः ॥
 तत्साक्षिध्यवशादेत द्वेषाभूतप्रकृतिस्त्वयम् ।
 ग्रकृतेर्यत्स्पन्दनांशस्तज्जडांशइतीर्यते ॥
 यदस्पन्दनस्तदजडांशइतिस्मृतः ।
 एवंचित्स्पन्दनास्पन्दनांशावेवविशेषतः ।
 परापरप्रणवइतिप्रवदन्तिमहर्षयः ।
 अस्पन्दनप्रकाशांशशाखेषुबहुधाबुधैः ॥

The Kinetic aspect of the prakriti is called its unconscious aspect and the Static aspect as the conscious and the Great seers call the Static and Kinetic aspects of the pure consciousness as the Supreme and the Lower Pranava respectively.

In the Shastras the wise often call the static aspect of the consciousness as the Supreme Pranava and it is of the nature of the light of the Speakable (Vachya).

The Kinetic aspect of the consciousness is called the Lower or inferior Pranava and that Pranava is known by the wise as "Vachaka" (the "speaking" or manifesting Pranava.)

In this way in all Shastras, the Pranava has been divided into two viz: Vachya the "speakable" or subjective and the Vachaka "speaking" or manifesting Pranava or the objective.

परप्रणवइत्युक्तो वाच्यज्योतिस्तरूपतः ।
 अपरप्रणवइतिस्पन्दनांशश्चितेस्त्वृतः ॥
 वाचकप्रणवइतिमेवाहुर्मनीषिणः ।
 एवंहिसर्वशाखेषु वाच्यवाचकमेदतः ॥
 द्वेषाविभज्यप्रणवोनिर्णितशशाखकोविदैः ।
 तत्रावाच्योपवादस्यादध्यारोपस्तुवाचकः ॥
 तयोस्संयोगतःपश्चाद्विवृताख्यामहत्तरा ।
 काचिच्छक्तिःप्रादुरासीज्जगदुत्पत्तिकारिणी ॥
 तामाकृष्येक्षणाशक्तिरवाच्यावाचकेक्रमात् ।
 नियोन्यतस्मिन्सर्वत्रयथाव्यापकतांत्रजेत् ॥

The Vachya ("speakable" or subjective) Pranava is called the "Apavada" i.e., the "excepted" (i.e., that which is excepted or which remains after the "Adhyaropa" i.e., the superimposition is eliminated by the process of exclusion "Not this". not this" and the Vachaka ("speaking" manifesting or objective) is called the Adhyaropa i.e., the superimposition (on the Vachya).

Subsequently by the union of these two i.e. the subjective and the objective Pranava another vast power called the 'Vivrutashakti' (i.e. the manifesting Shakti) is produced and this is the cause of the creation of the Universe.

The Ikshanashakti (the initial causal state) caused by "seeing" of the Lord or Ishwara

तथाप्रकल्पयत्सम्यक्तदेवज्ञानवित्तमैः ।
 सृष्टिसंकल्पइत्युक्तः पर्यालोचनइत्यपि ॥
 एतद्विसृष्टिसंकल्पअपरप्रणवेक्रमात् ।
 परप्रणवशक्त्यासन्निहितस्सर्वतोमुखः ॥
 तदेवतस्मिन्तदनुचिदनुग्रहतस्खयम् ।
 अकारोकारमकारस्खरूपेणत्रिधाभवत् ॥
 तानेवकृत्वास्वावासस्थानत्वेनमहेश्वरः ।
 तद्वर्णस्थित्रिगुणशक्त्युपाधिमनुसृत्यहि ॥
 ब्रह्माविष्णुमहेशान स्खरूपेणयथाक्रमम् ।

attracting and directing the Vivrutashakti in the "Speakable" and the Speaking Pranava, ideated, so as to pervade the whole of them (the two Pranava shaktis) and this ideation is called, by the Wise, Cosmic ideation or "Paryalochana" i e , deliberation (to create the Universe.)

This Cosmic ideation spread in all directions in the lower Pranava in due course, being placed in the vicinity of the shakti of the Supreme Pranava and thereafter becomes by the grace of the Pure Consciousness divided of itself into three viz: "Akar, Ukar and Makar" (the three letters of the Pranava).

The Supreme God although Himself partless still dividing His own nature into three, but without being in any way affected by ; the limiting

स्वस्वरूपंत्रिवाकृत्वातद्वर्णेषुस्वभावतः ॥
 अस्पृष्टवात्रिगुणोपाधिदर्शणे सूर्यं चिन्बवत् ।
 स्वयमेवावस्थितोऽ भूत्परमात्मानिरंशकः ॥
 प्रकर्षेणस्थानभित्येतद्वर्णंत्रयमात्मनः ।
 यतस्स्मृतमतस्तप्रस्थानत्रयमितीर्यते ॥
 तद्वर्णंत्रयसंसिद्धस्त्रिसंकल्पशक्तयः ।
 पश्चात्संक्षोभितास्सम्यक्तत्रयगुणमूर्तिभिः ॥
 अवर्णसंस्थिताशक्तिस्वयमात्मप्रकाशतः ।
 भित्वातंसूक्ष्मशब्दस्वरूपेणाविरभूततः ॥

adjuncts of the three Gunas, as the Sun in a looking-glass makes as Brahma, Vishnu and Mahe-sha (Shiva) respectively these three letters respectively, as his own habitation.

These three letters being the Exalted or excellent habitations or abodes of the "Atman" are called the three Prasthanas.

The shaktis of the Cosmic ideation in these three letters after being matured therein subsequently become greatly agitated by the Presiding Deities of the Gunas in the said letters and the shakti inherent in the Akar (अकार) bursting out of the (अकार) by its own power becomes manifest in the form of the subtle shabda.

In the same way, the shakti in the Ukar (उकार) bursting out of the "Ukar" by its own

एवमैवप्रादुरासीत्स्थूलशब्दस्त्रूपतः ।
 उवर्णशक्तिर्वेगेनभित्वोकारंस्वतेजसा ॥
 पश्चान्मकारस्थशक्तिर्भित्वातंपूर्ववत्कमात् ।
 अत्यन्तस्थूलशब्दस्त्रूपेणाविरभूत्स्वतः ॥
 शब्दत्रयेषुयत्सूक्ष्मशब्दतच्छाक्रतःक्रमात् ।
 मनोबिन्दुरितिख्यातः सृष्टिबीजस्तदेवहि ॥
 यत्स्थूलशब्दस्तप्राणबिन्दुरित्युच्यतेबुधैः ।
 स्थितिबीजस्तदेवेति सृष्टेस्सम्यङ्गिवनिर्णितः ॥
 यदत्यन्तस्थूलशब्दस्तदेवज्ञानवित्तमैः ।
 अहंबिन्दुरितिप्रोक्तोलयबीजस्तदेवहि ॥

power with great force manifests itself in the form of the gross shabda.

Then the shakti in the Makar (मकार) in the same way bursting out of the (मकार) emerges and becomes of itself manifest as the grossest shabda.

The subtle amongst these three shabdas is known in the shastras as “Mano bindu” and that is the seed of creation.

The gross shabda is called the “Pranabindu” by the wise and that is stated to be the seed or basis of the ‘Sthiti’ i. e., maintenance of the Universe.

The grossest shabda is called by the wise “ Ahambindu ” and that is the seed of Laya (Dissolution).

मनोबिन्दात्मकात्सृष्टिबीजगर्भात्स्वभावतः ।
 अन्नान्नादस्वभावेनजगदेतच्चराचरम् ॥
 वटधानाद्यथावृक्षोमहान्संजायतेतथा ।
 मनोबिन्दात्मकात्सृष्टिबीजगर्भात्स्वभावतः ॥
 अन्नान्नादस्वभावेन जगदेतच्चराचरम् ।
 अभूदव्यक्तरूपेणनानाचित्रविचित्रकम् ॥
 स्थूलशब्दस्समाकृष्यततस्तमतिविस्तृतम् ।
 स्वात्मन्यन्तदेसम्यक्सृष्टिबीजेनसंयुतम् ॥
 सूक्ष्माकाराजगद्गुणस्वात्मन्येवततस्वयम् ।

As a great banyan tree emerges from its small seed, so does this very extensive and variegated world of moving and motionless objects consisting of millions of Universes, naturally emerges as food and the Enjoyer of food from the ‘Manobindu’ as the seed of creation.

The gross shabda attracting all this with its shakti or power and ideating it, in subtle form took it within itself, and then itself in conjunction with the seed of creation, creating in due order, this subtle world within itself enjoys and suffers the happiness and misery thereof i. e., of this subtle creation.

Then in the same way, the grossest shabda by its shakti or power attracting both the subtle and the gross shabdas as also the world resting therein

सृष्टवापुनस्तत्संबंधसुखदुःखान्प्रभुञ्जति ॥
 ततोतिस्थूलशब्दस्तच्छब्दद्वयंतथैवहि ।
 तन्निष्ठजगदाकारं चाकृष्यस्तीयतेजसा ॥
 स्वात्मन्येवोपसंहृत्य न्योतिरूपेयथाक्रमम् ।
 प्राणबिन्दुञ्योतिमध्येस्वयंसंलीयतेततः ॥
 तत्रस्थितचिदाभासः प्राणबिन्दुस्वभावतः ।
 विहायस्वावरणवृत्त्यायुक्तः परमात्मनः ॥
 कूटस्थस्यप्रकाशानन्दसुखस्वरूपकम् ।
 परप्रणवमारुद्धप्रविशत्यतिवेगतः ॥
 तथापिवृत्युपाधित्वात्स्वानन्दस्फूर्तिमात्रकम् ।
 लभते पूर्वानुभूत्यास्वखरूपं नविन्दति ॥

and drawing within itself the world resting in the two shabdas, the subtle and the gross, itself becomes absorbed in the light of the Pranabindu.

The reflection of the pure consciousness therein i. e., the Jiva thereafter follows his own nature leaving the Pranabindu with his Vritti (i.e., modification of the mind), which veils its real nature, into the Supreme Pranava and enters with velocity the Light and Bliss of the Changeless great Supreme Lord, which are in reality, his own nature. Still, the Jiva being veiled by the Vritti (modification of the mind) gets by reason of his previous experience only a scintillation of his own bliss, but does not know his own nature.

पुनस्तप्राणविन्दुस्थशब्दसंचलन्यदा ।
 प्राणिकर्मविपाकेन भवेत्पश्चात्स्वभावतः ॥
 तदाशब्दस्त्वांशुरूपवृत्तिः समपकर्षति ।
 चिदाभासयुतावृत्तिः पुनश्शब्दं प्रविश्यति ॥
 तच्छब्दस्तच्चिदाभाससा निध्यादेव केवलम् ।
 स्थूलातिस्थूलमूक्ष्मस्वभावं ब्रजति पूर्ववत् ॥
 एवं हि विवृत शक्ति र्निर्विकारे परात्मनि ।
 अपरप्रणवाधाराद्विकारत्वं प्रकल्प्यति ॥
 परप्रणवांशरूपः पुरुषोथहिरण्मयः ।
 अपरप्रणवाकार वर्णशब्दान्यथाक्रमम् ॥
 समाकृष्ट्यस्वशक्त्याथ एकीकृत्वात्मतेजसि ।

Again, when afterwards by the ripening of the fruits of the action of the Jiva, the shabda in the Pranabindu begins to vibrate, the shabda attracts the “ Vritti ” (the modification of the mind) which is its own ray and the Vritti or modification combined with the reflection of Consciousness again enters the shabda.

The said shabda by the mere proximity of the reflection of Consciousness again assumes, as heretofore, the gross, grossest and subtle form.

Thus the Vivruta shakti causes, by the support of the Lower Pranava an appearance of change in the Changeless Supreme.

अकरोन्मण्डलाकारं स्वात्मभानांशुभिःक्रमात् ॥
 तन्मण्डलस्यादिभागोमनोविन्दुस्तथैवहि ।
 अकारांशोग्निस्वरूपश्चेतिशास्त्रविनिर्णयः ॥
 तथैवमध्यमोभागःप्राणविन्दुस्तथानिलः ।
 उकारांशश्चेतिप्रोक्तोमण्डलस्यथाक्रमम् ॥
 मण्डलस्यान्त्यभागस्तु मकारांशोवरस्तथा ।
 अहंविन्दुस्वरूपश्चेत्युक्तंशास्त्रविदांवरैः ॥

The Purusha emanating from the Supreme Pranava and hence effulgent attracting the letters and Shabda of the Lower Pranava in due order and contemplating thereon within his own effulgence formed in due course by his shakti an orb there-out.

The shastras say that the front portion of the said orb is the Manobindu and is an emanation of the letter ‘अ’ and is of the nature of ‘Agni’ or fire.

In the same way the middle portion is the Prana Bindu which is an emanation of the letter ‘ॐ’ and is of the nature of air and the most learned in the Shastras say that the lowest portion of the orb is of the nature of the letter ‘म्’ the sky or ether and the ‘Ahambindu’.

This Orb formed by the Pranava in this way has three aspects and this very Orb is, by the

एवंतप्रणवरूपमण्डलंभासतेत्रिधा ।
 एतदेवविशेषेणशान्तेषुब्रह्मवादिभिः ॥
 सूर्यमण्डलमित्युक्तंत्रयीमण्डलमित्यपि ।
 एतदपरप्रणवमण्डलंदिव्यतेजसम् ॥
 त्रयैवविद्यातपतीत्याहसाक्षात्सुनातनी ।
 पश्चात्परप्रणवरूपंत्रयीमण्डलमध्यगम् ॥
 सयएषोन्तरादित्येत्यादिवाक्यैस्त्वयंजगौ ।
 मण्डलस्थाकारवर्णसूक्ष्मशब्दंस्वतेजसा ॥
 हिरण्यगर्भःपश्चात्समैक्षतविशेषतः ।
 तदीक्षणाशक्तियोगात्तस्मिन्नत्यन्तभास्वरः ॥
 पञ्चाशदुत्तरत्रिशतकोटिशक्तिभिर्युतः ।

knowers of “Brahman” specifically called in the Shastras as the Orb of the Sun and this Orb of the Lower Pranava of divine effulgence as the Orb of the triad (the three Vedas).

The eternal Shruti herself has said that these three “Vidyas” (the three Vedas) alone shine and they have further spoken of Him, who is of the nature of the Supreme Pranava and forms the very heart of the Orb of the triad (the three Vedas) in sentences such as “He who is within the Orb of the Sun” and others.

Subsequently, Hiranyagarbha i. e., Brahma then further ideated with his shakti or power the subtle shabda the “Akar” resting in the Orb

वर्णगर्भोभवत्यश्वात्तद्भूःकालपाकतः ॥
 वृद्धिगत्वा थतत्र त्यगुणमूर्तिप्रभावतः ।
 परस्परमसंस्पृष्टान्स्वतन्त्रान्सर्वतो मुखान् ॥
 अकारादिक्षकारान्तवर्णान्दिव्यानजीजनत् ।
 तेषु सृष्टिस्थितिलयकारकास्सर्वतो मुखाः ॥
 एकैकवर्णसंकलुपशक्तयस्सप्तकोट्यः ।
 वागर्थाकारतस्सर्ववर्णस्तच्छक्तिभिः क्रमात् ॥
 अविनाभावतो नित्यं वर्तन्ते मिळितास्त्वतः ।

and by the power of the said ideating shakti, the extremely luminous embryo consisting of the letters (of the Alphabet) having three hundred and fifty crores different shaktis was conceived.

On the maturing of that embryo in course of time were born by the grace of the Devis or shaktis presiding there, the divine letters ‘A’ to ‘Ksha’ separately unmixed with each other, independent and all pervading.

Each of the said letters contains within itself seven crores of shaktis all faced (all pervading) and capable of creating, maintaining and dissolving.

All these letters themselves joining in due course with each other became by their own shakti the “Speech” and its “meaning” in inseparable association

प्रकृतिप्रत्ययत्वेनद्वर्णस्वस्थशक्तिभिः ।
 स्वयमेवप्रभिद्यन्तेविवृताकारतःपुनः ॥
 प्रकृतिर्नामविवृतचित्स्वभावइतीरितः ।
 प्रत्ययोनामतद्वावप्रकाशकइतिस्मृतः ॥
 एवंक्रमेणवर्णनामविनाभावतःक्रमात् ।
 परस्परसमायोगाज्ञगदेतच्चराचरम् ॥
 अन्नान्नादस्वरूपेणभासतेरज्जुसर्पवत् ।
 चराचराणांजगतिरूपनामक्रियादयः ॥
 वर्णस्थशक्तिभिःपश्चात्द्वर्णश्चयथाक्रमम् ।

These letters themselves by their own shakti again break up into and manifest as “ Prakruti ” and “ Pratyaya ”.

“ Prakruti ” means manifested consciousness and “ Pratyaya ” means that which manifests the nature of it (i. e., of प्रकृति.)

Thus, in due course by the conjunction or union of the “ Varnas ” with one another in inseparable association, this Universe of animate and inanimate objects appears in the form of food and the Enjoyer of food as a serpent in a rope.

Subsequently by the Grace of the Deities presiding in the “ Gunas ” i.e., qualities, the various forms, names and actions of all animate and inanimate objects became in due course of nature manifested by the power inherent in the “ Varnas ”.

प्रभवन्तिस्यमावेनगुणमूर्तेरनुग्रहात् ॥
 रूपसृष्टिर्भवेद्वर्णशक्तिसुंयोगतःक्रमात् ।
 तद्रूपस्यमवेजामसृष्टिस्तद्वर्णयोगतः ॥
 एवंक्रमेणजीवेशासृष्टिनिर्णयईरितः ।
 अद्वयेपरमानन्देनामरूपादिवर्जिते ॥
 निर्गुणेनिर्मलेनित्यचिदानन्देपरात्मनि ।
 शुक्तिकायांरजितवत्केवलंभ्रान्तिमात्रतः ॥
 अध्यारोपप्रणववर्णैस्तत्तच्छक्तिभिरेवच ।

The “Rupa Srushti” i. e., the World of forms is created by the conjunction of the Varna with its shakti, and the “Nama Srushti” or creation of names of the “ Rupa Srushti ” takes place by the combination of the Varnas.

In this way has been stated in due order the investigation of the “ Srushti ” of the Jiva and of God.

This Universe of animate and inanimate objects made up of name and form which is the effect of Maya and therefore unreal is thus imagined in the Paramatman, who is the one without a second, the highest bliss, devoid of name and form without qualities, the pure, the eternal, the consciousness and bliss, by the Varnas of the Adhyaropa Pranava as real by delusion as silver in the mother of pearl.

नामरूपात्मकमिदंजगदेतच्चराचरम् ॥
 प्रकल्प्यते विशेषेण मायाकार्यं हि सत्यवत् ।
 अपरप्रणवकार्यमेतत्सर्वमिति स्मृतम् ॥
 एतदध्यारोपइति माया विद्येति चक्रमात् ।
 मूलप्रकृतिरिति च प्रवदन्ति मनीषिणः ॥
 एतत्खरूपमपरप्रणवस्यथाविधि ।
 विचार्यं तेय दिसदा सद्गुरुक्तिप्रकारतः ॥
 विवृताध्यारोपमावोमेघवल्लयमेषते ।
 एतल्लयोपवादस्त्वात्तेन सम्यकस्य भावतः ॥
 स्वविकारं विहाय आथ अपरप्रणवः क्रमात् ।
 परप्रणवप्रकाशमेषते ध्यानयोगतः ॥

All this is stated to be the work of the Lower Pranava and the wise call it the superimposition, Maya, Avidya (Primordial Ignorance) and Mula-prakriti (Primordial matter).

When this real nature of the Lower Pranava is duly and constantly considered in accordance with the teachings of the Sadguru, this superimposition, becoming uncovered, disappears like a cloud and this dissolution (of the superimposition) is the “Apavada” (after this dissolution of the superimposition what remains is the reality) and by Dhyana Yoga, the Lower Pranava gives up its deviation from its natural state and the light of the Parapranaava is increased.

एकीभूयततस्सम्यकप्रप्रणवतेजसि ।
 स्वकल्पितमिदंसर्वजगदेतच्चराचरम् ॥
 परप्रणवप्रकाशकिरणैकांशमात्रकम् ।
 इतिमत्वाततस्स्वसिन्नुपसंहृततंकमात् ॥
 स्वयंप्रकाशाखड़ेकरसरूपात्मनापुनः ।
 स्वस्वरूपंयथापूर्वविज्ञायानन्दरूपतः ॥
 स्वेमहिम्नस्वयंस्थित्वास्वयमेवप्रकाशते ।
 एवमुक्तंसमासेनमहिमाप्रणवस्यहि ॥
 परापरविभागाभ्यांविधेसम्यग्विधारय ।
 सृजत्यवत्यतिसर्वस्वशक्त्याप्रणवःक्रमात् ॥
 विधेनिमित्तमात्रत्वंभवसृष्ट्यादिकर्मणि ।
 सर्वमेतत्प्रणवएवकरोत्यत्रनसंशयः ॥

Then becoming properly united with the light of the Para Pranava, he realises that all this world of animate and inanimate objects is the creation of his own imagination and is created from merely a portion of a ray of the light of the Para Pranava and also realises by the illumination of the Supreme Pranava his own former nature which is self-luminousness and undivided homogeneous Bliss and then becoming firmly established in His own Glory as the Supreme Bliss, shines self-effulgent.

O Brahma! I have thus concisely told you the Glory of the Pranava in two divisions, viz

एवमुक्त्वातोरुद्रोभक्तंशिष्यंप्रजापतिम् ।
 समावीक्ष्ययथाशास्त्रंसंप्रदायानुसारतः ॥
 तस्मैग्रणवोपदेशमकरोत्स्वीयतेजसा ।
 उपदिश्यस्वयंपश्चात्तमालिंग्यमहेश्वरः ॥
 प्रविश्यहृदयंतस्यज्ञसिरूपमनीनयत् ।
 एवंरुद्रेणोपदिष्टोब्रह्मापश्चात्स्वयंक्रमात् ॥
 इसिमात्रस्वरूपोभूम्भक्त्यापरवशंगतः ।

the Upper and the Lower. Please meditate on the same properly.

O Brahma! the Pranava creates and protects everything by his own shakti in due order. You therefore became merely the instrument in the act of creation etc. There is no doubt whatsoever that Pranava alone does all this.

So saying the Lord Rudra (Shiva) after due consideration initiated with his own shakti, Brahma his devotee, into the knowledge of the Pranava in accordance with the shastra and tradition.

The Great Lord after initiating him embraced him and then entering his heart made it of the very nature of knowledge or illumination.

Brahma thus instructed by Shiva became of the very nature of knowledge or illumination itself and lost all control (over his mind and senses) through devotion.

कृत्वावहिर्मुखं तस्यरुद्रः पश्चाद्यानिधिः ॥
 पुनरभ्यासदाद्याय संप्रदाया नुसारतः ।
 परापरब्रह्मरूपप्रणवस्ययथाक्रमम् ॥
 स्वस्वरूपं विशेषेण वक्तुं समुपचक्रमे ।
 तस्मिन्देवास्त्रयः प्रोक्तालोकावेदाख्योग्नयः ॥
 तिस्रो मात्रार्धमात्राचत्वयक्षरस्य शिवस्य तु ।
 तिस्रो मात्रास्तथा ज्ञेयासो मसूर्याग्निरूपकाः ॥
 शिखातुदीपसंकाशातसिन्द्रुपरिवर्तते ।
 अर्धमात्रातस्थाज्ञेयाप्रणवस्योपरिस्थिता ॥
 पद्मसूत्रनिभासुक्ष्माशिखास्याद्वश्यते परां ।

The Lord Shiva, Ocean of Mercy then waked him up (from his Samadhi) and again commenced to tell him more specifically the nature of the Pranava who is the Supreme and Lower Brahma (ब्रह्म) in accordance with tradition in order to make his knowledge firmer.

It is stated that the three Gods, the three Worlds, the three Vedas, the three Agnis the three Matras as also the Half-matra of the three lettered God Shiva are all comprised therein, i. e., in the Pranava.

The three Matras should also be known as of the nature of the Moon, the Sun and the Fire. The Half-matra should be known as rising over the Pranava like the flame from a light.

सानाडीसूर्यसंकाशासूर्यभित्वायथापरा ॥
 द्वासप्तिसहस्राणिनाडीभित्वाचमूर्धनि ।
 वरदस्सर्वभूतानांसर्वव्याप्यावतिष्ठति ॥
 परापरप्रणवरूपममेवंज्ञात्वातिभक्तिः ।
 लोकेशान्नान्नादस्तुष्टिपरप्रखवप्रेरणात् ॥
 यथाक्रमंकुरुष्वेहपूर्वकल्पानुसारतः ।
 एतत्प्रणवमालंच्ययथेच्छसितथाकुरु ॥
 इत्युक्त्वाभगवात्रुद्रस्तत्रैवान्तरधीयत ।
 पश्चात्प्रजापतिसाक्षाद्ब्रह्मीशानमव्ययम् ॥

The ‘Para’ Supreme flame of this Half-matra appears as minute as a filament of the lotus stalk. The said Para Supreme Nadi brilliant as the Sun bursts through the Sun as also the seventy-two thousand Nadis and abides in the head, pervading everything, causing bliss to all beings in the head.

O Prajapati, knowing thus the nature of the Supreme and Lower Pranava begin with great devotion by the inspiration of the Para Pranava the Creation of the world. Consisting of food and he Enjoyer of food in due order and in the same way as in the previous Kalpa. Taking the help of the Pranava, do as you please.

So saying the Lord Shiva became invisible. Thereafter, Prajapati meditating in his heart

हृदिकृत्वात्यन्तभक्त्याविधिवच्छ्रद्धयान्वितः ।
 समाहितमनाभूत्वागुरुक्तेनैववर्तमना ॥
 अकरोद्द्वस्प्रणवानुसंधानंयथाविधि ।
 ततस्तद्वाप्रणवःकोटिसूर्यसमप्रभः ॥
 प्रत्यक्षमभवत्स्यवत्सरान्तेकृपानिधिः ।
 तंदृष्ट्वाप्रणवेशानंदिव्यज्योतिप्रकाशकम् ॥
 नृत्वास्तुत्वाप्रणम्याथविधिःपरवशंगतः ।
 तृष्णीमासमहाभीत्याकम्पयन्त्वस्थमानसः ॥
 तथाविर्बंविर्बिदृष्ट्वाकृपयाप्रणवेश्वरः ।
 प्रज्ञांदत्वास्वयंपश्चात्प्राहग्मभीरयागिरा ॥
 विधेमाभीस्त्वत्पसातोषितोस्मिनसंशयः ।

on the Eternal Lord Rudra with great devotion and full of faith and in due form and with concentrated mind and in accordance with the teachings of the Guru began meditating on the Brahma Pranava.

Thereupon, the Brahma Pranava, the Ocean of Mercy as brilliant as ten millions of Suns appeared before him at the end of a year.

Seeing Him, the Lord of Pranava, shining with divine radiance, Brahma dancing and singing his praises and bowing was again overcome and became speechless and becoming very troubled in mind, began to shake with great fear.

तवेष्टार्थप्रदास्यामिवरयस्यदीप्तिम् ॥
 एतच्छृत्वाविधिः पश्चाऽङ्गकत्यागद्वद्यागिरा ।
 प्रार्थयामासदेवेशं प्रणवाकारमच्युतम् ॥
 यदितुष्टोसिभगवन्तपसामेमहेश्वर ।
 समग्रं विवृतशक्तिरहस्यं मे प्रदर्शय ॥
 तदधिष्ठानमपरप्रणवाकारमेव च ।
 स्वख्वरूपं च तेदेव भूमानन्दं प्रदेहिमे ॥
 तथैवलोकोद्घारार्थं कृपयापरमेश्वर ।

The Great Lord seeing Brahma in that condition mercifully brought him back to consciousness and spoke to him with a solemn voice “O Brahma, do not be afraid. There is no doubt that you have pleased me by your austerities. I shall give you your desired object. Therefore, ask of me the desired boon.”

Hearing this, Brahma, in a choking voice, prayed to the Imperishable Lord of the Gods in the form of Pranava. “ O Lord, O Great God! if you are really pleased by my austerities, kindly show me the whole secret of the Vivrut Shakti as also the nature of the Lower Pranava, the abode thereof, so also O Lord, give me infinite Bliss which is thy nature.

“Also O Great Lord! kindly give me the means of knowing Yoga, Mantra, Dhyana (knowledge) and Karma for the salvation of the world.

योगमन्त्रज्ञानकर्मविचारोपायमेवच ॥
 अनुगृह्यदयास्त्रिधोमांपाहिकरुणानिधे ।
 इतिसंप्रार्थ्यप्रणवेश्वरंतूष्णींबभूवसः ॥
 प्रणवेशोविर्भिपश्चात्स्वभक्तंकरुणाबलात् ।
 दृष्ट्वातसैदिव्यनेत्रंप्रदत्वाकरुणानिधिः ॥
 दर्शयामिस्वस्वरूपंपश्यमेद्यप्रजापते ।
 इत्युक्त्वाप्रणवस्याग्रेभवाच्येदिव्यतेजसि ॥
 स्वयंप्रकाशमाद्यन्तरहितंसर्वतोमुखम् ।
 वाच्यावाच्यात्मकंनित्यव्यापकंपरमाद्दुतम् ॥
 दर्शयामासकृपयास्वस्वरूपंनिरञ्जनः ।
 विधेपश्यस्वस्वरूपंममभक्त्यासमाहितः ॥

“And O Lord, the Ocean and Treasure of Mercy, show favour to me and save me.

He, Brahma after having thus prayed to the Lord of Pranava became silent.

The Lord of Pranava, the Treasure of Mercy, then looked upon Brahma, His devotee with great kindness and urged by mercy giving him spiritual vision said “See O Prajapati, I am showing to you my own self” so saying the Lord who is changeless mercifully showed in front of the Pranava which is beyond speech and of divine radiance His own Swarup (nature) which is self effulgent without beginning and end all pervading, inform-

त्वयासंप्रार्थितं सर्वमसि न्नेव प्रदृशयते ।
 एतत्सर्वं दिव्यं च क्षुषा ज्ञातुं भवति स्वतः ॥
 संयगदृष्टवाविचारेण पूर्वकल्पानुसारतः ।
 अन्नान्नादविभागेन जगत्सृष्टवाचराचरम् ॥
 वेदशास्त्रपुराणादीन्प्रचारयविधेकमात् ।
 इत्युक्त्वा प्रणवेशस्वस्वरूपं परमाद्द्रुतम् ॥
 स्वात्मन्येवोपसंहृत्यतत्रैवान्तरधीयत ।
 ततः प्रजापतिस्साक्षात्प्रणवेशं चिदात्मकम् ॥

ing everything which can be spoken and which cannot be spoken, eternal, immanent and most wonderful and said “ O Brahma, see me with concentrated mind, as I really am. All that you have desired of me, can be fully seen therein. All this can be known of itself through spiritual vision. O Brahma, after seeing and considering it properly and after creating the Universe of animate and inanimate things divided as food and enjoyer of food as in the previous Kalpa, manifest and publish in due order the Vedas, Shastras and Puranas.”

So saying the Lord of the Pranava withdrawing within himself His own, most wonderful, Swarup there and then became invisible.

Prajapati Brahma then meditated with reverence and attention on the Lord of Pranava whose

ध्यात्वाथश्वेतवाराहकल्पसृष्ट्यर्थमादरात् ॥
 आकाशाद्यन्नपर्यन्तमसृजत्स्वीयतेजसा ।
 एवंकृत्वान्नपर्यन्तसृष्टिपश्चाद्यथाक्रमम् ॥
 सृष्टुकामोन्नादसृष्टिमस्मिन्कल्पेविभिस्ततः ।
 सृष्टिक्रमंयथापूर्वत्रयीपरंपरागतम् ॥
 ज्ञातुंकल्पानुमारेणयथावद्दक्षिपूर्वकम् ।
 येवेदाःपूर्वमेवेश्वरेणनिश्चित्यनिर्णिताः ॥
 श्वेतवाराहकल्पार्थतान्विहाययथाक्रमम् ।
 परंपरागतान्कल्पसृष्टिगम्भान्स्वयंप्रभान् ॥
 वेदानाकर्षयामासविश्वसृष्ट्यतपोबलात् ।

nature is Consciousness itself for the cosmic creation of the Shwetavaraha Kalpa and created with his shakti the elements beginning with Akasha and ending with Anna (food).

After creating the Universe upto Anna (food) being desirous of bringing forth the “Annada” (enjoyer of food) creation Prajapati drew forth with devotion and in accordance with the Kalpa Shastra (Ritual) by the strength of his austerities the Vedas of the past Kalpas self-luminous and containing within themselves the previous creations except those determined by God for the Shweta varaha Kalpa in order to know the traditional previous process and order of creation in accordance with the Vedas.

तेतःप्रजापर्तिसम्यक्परिवेषंयथारवेः ॥
 तथैवावृत्याग्निरूपाअसंख्याकाःपृथक्पृथक् ।
 संपूर्णमण्डलाकारानानाचित्रविचित्रकाः ॥
 अनेककल्पसंकलुपवेदाज्योतिर्मयाःक्रमात् ।
 प्रादुर्बभूतुराकाशेर्ष्यमण्डलराशिवत् ॥
 ददर्शतान्विधिःपश्चाद्विरूपान्महत्तरान् ।
 अनन्तान्द्योतिराकारान्वेदराशीन्यथाक्रमम् ॥
 दुराधर्षाभवत्तेषांप्रभातस्यविधेस्ततः ।
 पश्चात्तेजसात्यन्तकातरोविहलस्तथा ॥
 सर्वाङ्गकंपितोभूमौमूर्छितःपतितोविधिः ।
 ततस्तस्यागताप्रज्ञार्किचित्किञ्च्छनैश्शनैः ॥

Thereupon luminous Vedas various variegated and wonderful as brilliant as fire and in the form of perfect orbs appeared like so many Suns in the sky and surrounded Brahma like the halo round the Sun.

Brahma looked at that luminous galaxy of countless Vedas as vast as mountains and found the lustre thereof unbearable and terrified by their brilliance, became overcome with fear and trembling in every limb fell down unconscious on the ground.

After gradually regaining consciousness he (Brahma) meditated in his heart with due rites on Shankar and he the Great Lord whose nature

ततस्सारविविकद्वक्त्यास्वहृदिशंकरम् ॥

तेनप्रसन्नोभगवान्सच्चिदानन्दविग्रहः ॥

प्रत्यक्षमभवत्तस्यवेदवेदोमहेश्वरः ।

ततःप्रजापर्तिर्द्वावाप्रसन्नंपरमेश्वरम् ॥

संपूर्ण्यविविकद्वक्त्यानत्वास्तुत्वायहर्षतः ।

प्रार्थयामासदेवैशंश्रद्धाभक्तिसमन्वितः ॥

॥ विविल्वाच ॥

भगवन्द्वेतवाराहकल्पसृष्टियथाकूमम् ।

कर्तव्यमितिनिश्चत्यवेदोक्तेनैववर्त्मना ॥

is Pure Being consciousness and bliss and knowable only through the Vedas being pleased made himself visible to Brahma.

Then Prajapati finding that the Lord had been pleased received the God of Gods according to rites and bowing to him with devotion and extreme joy and singing his praises and full of faith and devotion prayed to him as follows:

“ O Lord I meditated on the Vedas of the previous Kalpas after having resolved that it was my duty to create the Universe for the Shwetavara- raha Kalpa in proper order and in accordance with the way shown in the Vedas.

पूर्वकल्पस्थितावेदाभयासंसारितास्ततः ।
 ततोवेदाभसंख्याकास्सुदुर्बर्ष्यःप्रकाशतः ॥
 मामावृणोद्विशेषेणद्युमर्णिपरिवेषवत् ।
 एकैकवेदराशिस्थसृष्टयोनन्तभेदकाः ॥
 नानाविचित्रांकरेणदृश्यन्तेकोटिकोटिशः ।
 तथापिश्वेतवाराहकल्पस्तुष्टिक्रमम् ।
 नदृश्यतेदयासिंधोतस्सात्संप्रार्थयाम्यहम् ।
 एतेषुश्वेतवाराहकल्पस्तुष्टिप्रदर्शकम् ॥
 वेदराशिंत्वत्प्रभावप्रकाशंमेप्रदर्शय ।
 इतिसंप्रार्थितंशिष्यंविधिप्रोवाचशंकरः ॥

“ Thereupon countless Vedas unbearable in their brilliance surrounded me as the halo surrounds the Sun.

“ In each group of the Vedas appeared millions of countless various, variegated and wonderful universes with innumerable differentiations yet I could not find therein the order of creation for the Shwetavaraha Kalpa. O ocean of mercy, I therefore pray to you to show me amongst those Vedas the Vedas containing the order of creation for the Swetavaraha Kalpa and also Thy lustrous prowess.”

The Lord Shanker then spoke to Brahma praying to him as aforesaid as follows :—

एतेष्वनन्तवेदज्योतिराश्चिषुप्रजापते ।
 श्वेतवाराहकल्पीयवेदराशिर्नविद्यते ॥
 पुनर्नवोदयात्तस्यथापूर्वस्वभावतः ।
 पूर्वपूर्वस्थितान्वेदान्तदीयानन्त्वप्रकाशकान् ।
 एकीकृत्वास्वशक्त्यायथापूर्वत्यैवहि ।
 यदुकंतेमयापूर्वस्वरूपंप्रणवस्यहि ॥
 तत्स्वरूपेणाद्यविधेकस्थितोमून्मयाक्रमात् ।
 तदकारोकारमकारार्धमात्रात्मकंपुनः ॥

“ O Prajapati, there is no group of Vedas for the Shwetavaraha Kalpa amongst the groups of the lustrous infinite Vedas because Vedas naturally manifest themselves anew as previously. O, Brahma concentrating with my Shakti on portions of the self-luminous Vedas of the previous Kalpas, I have once more prepared the order of creation of the present Kalpa in accordance with the nature of the Pranava which I have already mentioned to you.

“ Dividing again the Pranava by my power into four parts viz “ Akar ”, “ Ukar ”, “ Makar ” and the Half Matra and O, Brahma expressing from the “ Akar ” the Rigveda, from the ‘ Ukar ’ the Yajurveda, from the “ Makar ” the SamaVeda

विभज्याहंचतुर्धातप्रणवस्त्रीयतेजसा ।
 क्रमादकारादृग्वेदंयजुर्वेदमुकारतः ।
 मकारात्सामवेदंतदर्घमात्रादर्घवर्णम् ।
 समाहृत्ययथाशास्त्रंउपदेश्यामितेविधे ॥
 इत्युक्त्वाचतुरोवेदान्समाहृत्यमहेश्वरः ।
 विषान्त्रेदर्शयामासपश्यवेदानितिवृत्तन् ॥
 प्रजापतिस्ततोदृष्ट्वाचतुर्वेदान्यथाक्रमम् ।

and from the half Matra the Atharva Veda, I shall teach the same to you in accordance with the Shastras.”

The Great Lord saying “Look at the Vedas” extracted the four Vedas and showed them to Brahma.

Then Brahma seeing the four Vedas in due order in order to learn them according to tradition and the rites prescribed for performance before commencing to learn the Vedas with devotion and faith and attention, duly worshipped the Great Lord and God of Gods with oblations and water for washing His feet and then laying his head on the two feet of the Lord Shiva overcome by fear and with the choked voice prayed to him and said ”O World teacher, teach me the Vedas”.

संप्रदायानुसारेणवेदारंभणपूर्वकम् ॥
 परिगृहीतुविधिवद्वेदवेद्यमहेश्वरम् ।
 भक्तिश्रद्धासमायुक्तस्माहितमनास्त्वयम् ॥
 अर्थ्यपाद्यादिभिस्त्वयगच्छ्यविधिपूर्वकम् ।
 पश्चात्स्वशिरसंभक्त्याशंभोःपादद्वयोपरि ॥
 विन्यस्यभयमापन्नोगद्वस्वरयागिरा ।
 ब्रह्मानुब्रूहिभोस्वामिन्कृपयामेजगदुरो ॥
 इतिसंप्रार्थयामासविधिःपरवशंगतः ।
 ततःप्रजापार्तिभक्तंशिष्यंदृष्टवामहेश्वरः ॥

The great Lord then looking at his devotee and disciple, Brahma lifted him up with his own hands into his lap with great joy and consecrating him by sprinkling on him water from his Gourd according to rites looked at him with great kindness and spoke in solemn tones, "O Brabma I am greatly pleased with thy devotion and I shall accordingly confer on you the boon you have asked for. There is no doubt whatsoever that you have become already naturally blessed and your desire has already been accomplished and you have become all knowing by your mere desire to learn the Vedas".

So saying, Shanker urged by kindness in order to impart the Vedas to Brahma, pressed out the essence from the herbs of the previous Kalpas

समुद्रत्यस्वहस्ताभ्यामंकमारोष्यहर्षतः ।
 कमण्डुलोदकेनाथसंप्रोक्ष्यविधिवत्स्वयम् ॥
 तन्मुखंकृपयावीक्ष्यप्राहगुंभीरयागिरा ।
 अनुग्रहिष्यामि विधेतवभक्त्यातितोषितः ॥
 वेदग्रहणसंकल्पमात्रेणत्वंखंभावतः ।
 धन्योसिकृतकृत्योसिसर्वज्ञोसिनसंशयः ॥
 इत्युक्त्वाशंकरोवेदानुपदेष्टुंकृपाबलात् ।
 पूर्वसृष्टोषधीभ्योषारसमाहृत्यशाश्रवतः ॥
 ब्रह्मतेजप्रतिष्ठार्थमभिषिद्यविधिततः ।
 यिनाकर्मैत्सर्नमाख्यवेदारंभगपूर्वकम् ।
 कृत्वोपाकर्मविधिवदुपनीतिंविर्विक्रमात् ।

in accordance with the Shastras and sprinkled him therewith in order to firmly establish the power of the Vedas in Brahma and invested Brahma with the sacred thread after performing the rite called "Upakarma" performed before commencing the study of the Vedas but without any "Kriya" (ceremony) as also the rite called "Utsarjan" performed at the time of suspending such study after fixing an auspicious time on due consideration of the season, constellations, date and day and then instructed Brahma in Rig Veda, Yajurveda, Sama Veda and Atharva Veda according to tradition and said "O Brahma, these four Vedas have been allotted by the Vachaka

ऋतुनक्षत्रतिथ्यादिकालं संवीक्ष्य शास्त्रः ॥
 ऋग्वेदं च यजुर्वेदं सामवेदमधर्वणम् ।
 प्रोवाच ब्रह्मणे पूर्वसंप्रदाया नुसारतः ॥
 श्वेतवाराह कल्पस्य वेदाद्येते च तुर्विधाः ।
 विधेवि निर्णिता पूर्ववाचक प्रणवात्मना ॥
 अद्योपदिष्टं विधिवद्विभज्य कृपयात् ।
 अनुष्ठाय यथा शास्त्रं यथेच्छसि तथा कुरु ॥
 इत्युक्त्वा नुष्ठान कल्पोपदेशं च चकार हि ।
 ततः प्रजापतिः प्राप्तवेदः कल्पा नुसारतः ।
 ब्रह्मचर्यं समाप्ताद्य गुरुशुश्रूषणे रतः ।

Pranava himself for the Shweta Varaha Kalpa creation. You do as you desire after practising according to the Shastras these Vedas which I through my grace have taught you with due rites dividing them as aforesaid." After so saying he also imparted to Brahma the "Kalpa" Shastra i.e. the ritual for the practice thereof.

Thereafter Brahma who had acquired the Vedas as aforesaid becoming intent on the service of the Guru and observing Brahmacharya firmly practised the Vedas for six months according to the Kalpa Shastra (ritual).

वेदानुष्ठानमकरोत्पाण्मासावधिनिश्चलः ॥
 तथापिवेदहृदयंयथावद्वेत्तुमक्षमः ।
 अभूत्पश्चाद्विशेषेणखेदंप्राप्यप्रजापतिः ।
 शरणंप्रापत्रिभिवत्पुनस्साक्षान्महेश्वरम् ।
 यथाविधिनमस्कृत्यभयाद्गद्गदकंटतः ।
 प्रार्थयामासदेवेशंविवेभूत्वातिभक्तिः ।
 भगवन्चतुरोवेदानुपदिष्टोसिमेविभो ॥
 त्वयोपदिष्टकल्पानुसारेणैवयथाविधि ।
 अनुष्ठितामयावेदास्तथापिपरमेश्वर ॥
 विज्ञातुंवेदहृदयमक्षमोसिविमूढधीः ।

Brahma however being unable to properly understand the secret of the Vedas felt very much distressed and again sought with due rites the refuge of the Great Lord himself and bowing to him the Lord of Gods with due ceremony and with voice choked with fear and distressed in mind prayed to him with great devotion as follows: "O all pervading Lord, you had instructed me in the four Vedas and I duly practised the Vedas in accordance with the Kalpa Shastra imparted by you. In spite of that I of dense intellect have been unable to know the heart i. e., secret of the Vedas. Still O God of Gods, your Grace and kindness are stronger (than the obstruction which has prevented me from getting that know-

तथापिदेवदेवशत्वकृपाबलवत्तरा ॥
 मूढोप्यनविकारोपितवद्रोहंकृतोपिवा ।
 दूरीकर्तुवांछसिकिंकृपणमांकृपाकर ॥
 कथंभवेन्निराकर्तु यतस्त्वंभक्तवत्सलः ।
 त्वत्पादयुग्मेभक्तिर्घस्तिममनिश्चला ॥
 चतुर्वेदस्यहृदयंविशदीकुरुमेविमो ।
 इतिसंप्रार्थितःपश्चादीधरःकरुणानिधिः ॥
 विविंदिष्टवातिकृपयाप्राहगंभीरयागिरा ।
 श्रुणुवत्सप्रवक्ष्यामिहन्ततेभक्तिर्घितः ॥

ledge). Although I may be a fool or unqualified or even if I may have injured you, can your grace ever desire to desert me so miserable? How can you, O Lord, who always love your devotees, desert me? O all-pervading Lord, if my devotion to the pair of your feet be firm, then make clear to me the heart (secret) of the four Vedas.

The Lord, the Treasure of mercy, thus besought, then looking at Brahma with great kindness said in solemn voice.

“Greatly pleased with thy devotion, I shall tell you the heart (secret) of the Vedas asked by you. Listen that heart (secret) is my own heart (sectre).

यत्पृष्ठंवेदहृदयंतदेवहृदयंमम ।
 यक्षरक्षसुरादीनांब्रह्मादीनामपिस्तः ॥
 नैववाचानमनसामेधयातपसापिवा ।
 यथावद्वेदहृदयंविज्ञातुंनैवशक्यते ।
 तथापिसर्वलोकोपकारार्थतेब्रह्मीन्यहम् ।
 प्रकृत्याकलिप्तंसर्वजगदेतच्चराचरम् ॥
 जडाजडविभागेनभासतेनात्रसंशयः ।
 जडाःप्रकृतिसंबंधत्रिगुणाइतिकीर्तिः ॥
 अजडस्तदविष्टानज्योतिर्मयशिवस्मृतः

“ It is not possible for the Yakshas, the Rakshashas, Gods and even Brahma by themselves and unaided through speech or mind or the intellect to understand properly the heart (secret) of the Vedas. I shall however tell the same to you for the benefit of the Lokas (worlds).

“ There is no doubt that all this world o moving and unmoving objects divided into sentient and insentient beings has been imagined by Prakriti. The insentient are stated to be made of the three qualities (Satva, Rajas and Tamas which are the constituents of Prakriti.)

“ The sentient is the abode or resting place of the insentient and is Shiva the illumining Vachya (the speakable).

तस्यप्रकाशकिरणोममङ्ग्युच्यतेबुधैः ॥
 शुद्धसत्त्वप्रधानत्वान्मनोज्योतिरितिस्मृतम् ।
 तस्मिन्द्रजोगुणप्राणसंयोगात्पञ्चनोषकेत् ।
 तत्पञ्चनांशएवास्यवृत्तिरित्यभिधीयते ।
 मनस्सुक्ष्मस्वरूपंस्यात्तदृसिस्थूलरूपणी ॥
 एतद्वयसमायोगादभेराकर्षणमवेत् ।
 प्रणवाद्यक्षरोगिनस्त्वान्मध्यवर्णस्तथानिलः ।
 अन्त्यवणींबरःप्रोक्तोशाखेषुज्ञानवित्तमैः ।

“ The ray of his illumination is called by the Wise, the mind. The mind is light itself by reason of the predominance therein of pure Satva.

“ Motion takes place of itself in the mind by coming into contact with Prana, and this moving portion or aspect of the mind is called the Vritti of the mind is called the Vritti of the mind or its modification.

“ The nature of the mind is subtle, that of its Vritti or modification is gross.

“ By the contact of these two Agni (fire) is attracted.

“ The first letter of the Pranava is Fire, the middle is air and the final is called Ether and their qualities are also stated to be of the same nature (as those of the elements mentioned above).

अकारैकांशरूपोग्निः परावागितिकीर्तिः ।
 जगदंकुररूपोयंतद्विकारविवर्जितः ।
 दशांशप्राणन्योगाद्वृद्धिमेत्यसएवहि ।
 पश्यन्तीवागितिख्यातः शास्त्रेषु बहुधावृष्टैः ।
 मनोवृत्तिसंपदनां शदशकेयतथैवहि ॥
 पंचाशत्प्राणचलनांशसंयोगात्पुनः क्रमात् ।
 मध्यमावागितिप्रोक्तस्त्वाग्निर्महर्षिभिः
 पश्यन्त्यंशाः पञ्चविंशत्परांशाष्ठोऽशस्तथा ।
 मध्यमायादशांशाश्वएतेषांमेळनक्रमात् ।

“Fire is of the nature of one part of “Akar” and is known as the Para Vak i. e. transcendent speech. That is in the nature of the seed of Universe but devoid of its (i. e. of the Universe) changes or modifications.

That Amsha (portion of Fire) becoming united with ten parts of Prana expands and it is then often styled “Pashyanti” i.e. seeing speech by the wise in the Shastras.

“Pashyanti Vak itself becomes in due course Madhyama Vak by the union of ten parts of the moving Vritti of (modification) of the mind with fifty parts of the moving Prana.

“Vaikhari or gross speech is formed by the union of fifty parts of Pashyanti, one of Para and eight of Madhyama.

वैखरीवागितिस्यातस्सेवागिन्यथाक्रमम् ।
 वैखरीमार्गतःपश्चात्कोटिसूर्यसमप्रभाः ।
 अकारादिक्षकारान्तवर्णासंजनितास्त्वतः ॥
 वर्णतच्छक्तिरूपप्रभेदैवयथाक्रमम् ।
 नामरूपात्मकमिदंजगद्वतिनान्यथां ॥
 एतत्सर्वविशेषेणपूर्वमेवयथाक्रमात् ।
 प्रणवस्त्रूपोपदेशकालेसंनिरूपितम् ॥
 प्रतिकल्पंएवमेववेदशास्त्रादयःक्रमात् ।
 वैखरीवाक्स्त्रूपेणप्रकाशन्तेस्त्रभावतः ॥

“Through the Vaikhari speech thereafter the letters from “A” to ‘Khsha’ become of themselves manifested as brilliant as millions of Suns

“This whole Universe of name and form is evolved only by the differentiations of the Varnas (sound Powers) and their Shaktis and not in any other way.

“I had fully stated all this in detail and in due order formerly when instructing you in the nature of the Pranava.

“In each Kalpa the Vedas and Shastras become naturally manifested in the form of the Vaikhari speech. The sub-divisions of the Vedas, other Shastras and Puranas are also in their order meant for imparting knowledge o the real meaning of the Vedas which are “Apourushaeya” i.e., not created by any person.

तसादपौरुषेयास्युर्वेदास्मवेत्त्वभावतः ।
 वेदांगादीनिशाखाणिपुराणान्यपिचक्रमात् ॥
 अपौरुषेयवेदार्थबोधकानिविशेषतः ।
 अपौरुषेयोप्रणवःशब्दज्योतिप्रभेदकः ॥
 तयोर्जडांशःप्रकृतेःशब्दरूपइतीरितः ।
 अजडांशोज्योतिरूपःअस्यांयःप्रतिर्बितिः ।
 अर्धमात्रात्मनासैवप्रणवेसंप्रतिष्ठितः ॥
 समष्टिव्यष्टिरूपाभ्यांजडशब्दःप्रकाशते ।
 वणत्रयंसमष्टिस्खादादिग्रान्तयथाक्रमम् ॥

“Pranava is “Apoureusha” i.e.,uncreated and is of the nature of light (consciousness) in the Shabda.

“Of these two (the Pranava and the Shabda) the Shabda becomes in due course the unconscious element of the Prakriti.

“The conscious element (of the Prakriti) is of the nature of light and is reflected in the Prakriti and that element stays in the Pranava in the form of the half matra.

“The unconscious element is manifested both in the Universe and in the individual. The three letters of Pranava (A. U. & M.) from the first to the last in due order form the universe. These fifty letters in conjunction with their inherent

पंचाशद्वर्णरूपायेतज्जन्याशशक्तिसंयुताः ।
 समष्टिवर्णत्रयस्यव्यष्टिवेनाभिवर्णिताः ॥
 पद्यतेयत्परं वामयद्वर्णेऽस्साधकः क्रमात् ।
 पदमित्युच्यतेतस्मात्तदक्षरश्रयं क्रमात् ॥
 अर्धमात्रात्मकस्यात्मप्रतिबिंबस्य सर्वदा ।
 प्रकर्षेण स्थानभितियसाद्वर्णत्रयं जगुः ॥
 तस्मात्प्रस्थानत्रयमित्युच्यते ज्ञानवित्तमैः ।
 स्थूलासूक्ष्मासूक्ष्मतरापरासंवित्वधास्मृता ॥
 एवं कर्मणैव मंस्त्रिविधाः परिकीर्तिताः ।

Shaktis have been described as the individualised forms of the three letters forming the Universe.

“These three Varnas are styled “Pada” because by the help of these three Varnas the Sadhaka (aspirant) in due course reaches the highest illumination and the wisest also call these three letters the three “Prasthanas” as they are always the exalted or excellent abode of the reflection of the Atman in the form of the Half Matra.

The Para Samvit (Brahman) is stated to be of three kinds, gross, subtle and subtler and Mantras are also stated to be of three kinds. These Mantras by their very nature and those practising the Mantras and the Tantras by reason of the (differing) qualifications of those practising the same are also mentioned to be of three kinds.

एतन्मन्त्रास्त्वमावेनैदिकास्तान्त्रिकाइति ॥
 प्राणिनामधिकारानुसारेणविविधास्मृताः ।
 तेषुवेदानुसारेणैदिकानांनिरूपिताः ।
 तान्त्रिकाणांतन्त्रमार्गानुसारेणैवकीर्तिताः ।
 वैदिकोवातान्त्रिकोवास्त्वमार्गेणशंकरम् ॥
 नित्यंसंपूजयेद्भक्त्या अन्यथापतितोभवेत् ।
 इतिपूजाविवैसम्यङ्गिनिताःप्राणिनांक्रमात् ॥
 एवंत्रिधामातुक्यापूजाकार्याशिवस्यहि ।

Among the Mantras for those following the Vedas are prescribed in accordance with the Vedas and those for the Tantriks in accordance with the Tantras.

Whether one is a follower of the Vedas or Tantras he should according to his own path daily worship with devotion Shanker, otherwise he falls and goes to perdition. These Mantras have been duly prescribed as aforesaid for performance of worship.

Thus worship of Shiva should be performed in three ways by these Matrukas. * Enjoyment and salvation for all can only be obtained by

Note—The Varṇas are called Matrukas because from them the whole Universe of forms visible and invisible terrestrial and celestial has sprung into being.

भुक्तिर्मुक्तिश्चसर्वेषामेतन्मार्गेणकेवलम् ॥
 संप्राप्यतेर्किंच्छुनाब्रह्मानन्दसमश्चुते ।
 ब्रह्मादिस्तंबपर्यन्तये येभाषाः प्रकीर्तिताः ॥
 ताभिरेवोपजीवन्ति सर्वेलोकास्त्वभावतः ।
 वेदवेदाङ्गेतिहासपुराणाद्यास्तथैवहि ॥
 सर्वेभाषाश्चगायाश्चप्रस्थानत्रयसंमिताः ।
 दैवार्षमानुषपिशाचादिभेदादनेकधा ॥
 भाषानानाविधाः प्रोक्ताः तिर्यग्भाषास्तथैवहि ।

following this path. What more (the worshipper in this way) acquires the Supreme Bliss which is Brahman.

“ All the worlds are naturally sustained by means of the languages prevalent amongst the beings from Brahman to a blade of grass. The Vedas and the Sub-Divisions of Vedas, history and the Puranas &c. and all languages and the Gathas are equal (authority) to the three Prasthanas.

“ Languages are said to be of various kinds viz : those spoken by the Gods, Rishis (sages) mankind, Pishachas and by the lower animals and birds. In accordance with the particular birth the languages are of millions of kinds and become the means of sustenance for that particular kind of birth.

अनेककोटिप्रभेदासत्तज्जन्मानुसारतः ॥
 प्रभवन्तिविशेषेणउपजीवनहेतुकाः ।
 देहोपाधिंविहायाथस्वयमाकाशतःक्रमात् ॥
 श्रूयतेर्यत्तदाकाशावाणीतिप्रवदन्ति हि ।
 आदौवंदःक्रमात्सूक्ष्मप्रणवाकारतस्स्वयम् ।
 चिदाकाशाद्भूत्पश्चादीश्वराज्ञानुसारतः ॥
 महदाकाशतोत्पत्तिस्थूलत्वेनतथैवहि ॥
 पश्चात्प्रजापतेश्चित्ताकाशान्मन्त्रस्वरूपतः ।
 उत्पत्तिरभवत्तेषामेवंजन्मत्रिधास्मृतम् ।
 अकाशत्रयसंसिद्धेदाएवस्वभावतः ।
 विवृतत्वंसमासाद्यपौरुषोपाधितस्स्वयम् ॥
 वेदांगादिक्रमात्सर्वभाषान्तस्वप्रकाशतः ।

“ That language which is heard in the Ether (here the Chidakash (i. e., the undifferentiated Ether of pure consciousness) without the limiting adjuncts of the various sheaths is called “ Akasha Vani ”. It was manifested in the form of the subtle Pranava before the Vedas became manifested. Thereafter in accordance with the command of God, it was manifested as gross from the Ether of the “ Mahat ” or cosmic Buddhi and then in the form of Mantras from the Ether of the mind stuff of Brahma. The birth or origin of these languages is thus said to be threefold.

नानाखरूपतां प्राप्य विराजन्ते विशेषतः ॥
 यतो त्रिजन्मवेदानां अभूतसाध्याक्रमम् ।
 वेदशास्त्रावतरणः प्रस्थानत्रयभेदतः ॥
 अभूतदेवाद्य सम्यक्प्रविच्यनिरूप्यते ॥
 ॥ तथाहि ॥

“The Vedas themselves maturing in the three Ethers as aforesaid became naturally manifested and by the upadhi of the Purusha by their own power acquire and abide in various forms commencing with the sub-divisions of the Vedas down to the languages (mentioned above).

“The Vedas being thus born thrice, the descent or origin of the Vedas and Shastras also was through the three Prasthanas and that is described here, after due and proper investigation and ascertainment.

१. वेदाश्चत्वारः ॥ तेष्यंमूर्ताः । ईश्वरप्रकाशस्वरूपत्वात् ।
चतुर्विधफलपुरुषार्थसिद्धिः ॥ ऋग्वेदोयजुवेदस्मामवेदोर्थर्वणवेदधेतिवेदा
श्चत्वारः ॥

२. शिक्षाकल्पोव्याकरणंनिरुक्तंछन्दोन्योतिषमितिवेदाङ्गानिषट् ॥

३. पुराणानिन्ययोर्मीमांसाधर्मशास्त्राणिचेतिचत्वार्युपाङ्गानि ॥

४. अत्रोपपुराणानांपुराणेष्वन्तर्भावः । वैशेषिकशास्त्रस्य न्या-

The divisions of the Vedas and Shastras coming under the head of the “Prasthana Thraya”.

The Vedas are four in number and they are- Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. They are self existent inasmuch as they explain the nature of Iswara, the Supreme Being. They are the means of achieving the four-fold attainments or objects of human life.

The Vedangas are six and they are Siksha, Vyakarana, Nirukta, Chhandas Jyotisha and Kalpa.

The Upangas are four and they are Purana, Nyaya, Meemamsa and Dharma Shastra.

The Upa Puranas are included within Puranas. Vaisesika Shastra is included within the Nyaya Shastra. The Vedanta or Phylosophy is in-

यशाखेऽन्तर्भावः । वेदान्तशास्त्रस्यमीमांसायामन्तर्भावः । महाभारत
रामायणयोः सांख्यपातञ्जलपाशुपतवैष्णवादीनां धर्मशास्त्रेऽन्तर्भावः ।
इतिमित्तिवा चतुर्दशविद्याः ॥

इत्येकन्यायमीमांसधर्मशास्त्रांगमिश्रिताः । वेदाःस्थानानिवि-
द्यानांधर्मस्यच्चतुर्दशेति ॥ एता एव चतुर्भिरुपवेदस्त्वहिताष्टादशविद्या-
भवन्ति ॥

अथोपवेदाः ॥ आयुर्वेदो, धनुर्वेदोगान्धर्ववेदोर्यशास्त्रंचेतिचत्वा-
रउपवेदाः । सर्वेषामास्तिकानांएतावन्येवशास्त्रप्रस्थानानि । अन्येषाम-

cluded within Meemamsa Shastra. Maha Bharata and Ramayana as well as Sankhya, Patanjala, Pasupatha, Vaishnawa and so on are included within Dharma Shastra. Thus all these put together the Vidyas or the different branches of knowledge are fourteen in number. It is to be noted here that the Vedas alone, having Nyaya, Meemamsa and Dharma Shastra as their supplement, are the origin of all the said fourteen Vidyas and of Dharma. These fourteen along with the four Upa Vedas become eighteen Vidyas or branches of knowledge.

The Upa Vedas are four and they are—Ayurveda, Dhanurveda, Gandharvaveda and Artha Shastra.

प्र्येकदेशिनामेष्वेवान्तर्भावात् । ननुनास्तिकानामपि प्रस्थानान्तराण्यपि-
सन्ति । तान्येतेष्वनन्तर्भावात् पृथग्गणयितुमुचितानि । तथाहि ॥

१. शून्यवादेनैकं प्रस्थानं माध्यमिकानाम् ॥
२. क्षणिकविज्ञानमात्रवादेनैवापरं योगाचाराणाम् ॥
३. ज्ञानाकारात्मेयक्षणिकबाह्यार्थवादेनापरं सौत्रान्तिकानाम् ॥
४. प्रत्यक्षस्वलक्षणक्षणिकबाह्यार्थवादेनापरं वैभाषिकानाम् । एवं-
सौगतानां प्रस्थानं त्रुष्ट्यम् ॥

These are the Prasthanas of all Theistic Shastras. Others which are slightly different from these are included within the above.

There are however other Prasthanas of atheists. Not being included in the above they need separate treatment, thus.—

The Madhyamika School has a Prasthana based on Shoonya vada or atheism. The Yoga-chara school has a different Prasthana based on what is known as Kshanika Vijnana matra vada. The Sourantika school has another Prasthana based on the theory known as Jnanakaranumeya Kshanika Bahyarthika vada. The Vaibhashika school has yet another Prasthana, based on the theory known as Pratyaksha Swalakshana Kshanika Bahyarthika vada.

Thus Sougatas have four Prasthanas.

तथादेहात्मवादेनैकंप्रस्थानंचार्वाकाण्डाम् । एवंदेहातिरिक्त-
देहपरिणामात्मवादेनद्वितीयंप्रस्थानंदिगंबराणाम् ॥ एवं-
मिळित्वानास्तिकानांषट्प्रस्थानानिभवन्ति । तानिकस्मा-
त्त्वोच्यन्ते । सत्यम् वेदवाहात्मातेषांम्लेञ्चादिप्रस्थानवत्परंपर-
यापि पुरुषार्थानुपयोगित्वादुपेक्षणीयत्वमेव । इहसाक्षा-
त्परंपरयावापुमर्थोपयोगिनां वेदोपकरणानामेवप्रस्थानानां-

Similarly Charvakas have a Prasthana based on Dehatma vada or a theory, wherein Atma is identified with the body. Again Digambaras have another Prasthana based on the theory that Atma is not the body but something else which getting a body, comes to be known as Dehi or one who has a body. With these two, the Prasthanas of the atheists, are six in number.

Why are they not treated here then ? Well, the answer is not far to seek. Since they are opposed to the tenets of the Vedas and since they, like the Prasthanas of Mlechas are never conducive either directly or indirectly to the attainment of the four Purusharthas or the objects of human life, deserve to be deliberately overlooked. The different Prasthanas of only those Vedic Shastras, the end and aim of which is calculated to be conducive to the attainments of human life, either directly or indirectly, are treated here. This treat-

भेदोदर्शितः ॥ अतो न न्यूनत्वशंकावकाशः ॥ अथसंक्षेपे-
गैषांप्रस्थानानां स्वरूपभेदहेतुः प्रयोजनभेदउच्यते बाला-
नां व्युत्पत्तये ॥

तत्रधर्मब्रह्मप्रतिपादकमपौरुषेयंप्रमाणवाक्यंवेदः । सत्चमन्त्रब्रा-
ह्मणात्मकः । तत्रमत्त्वाअनुष्ठानकारणभूतद्रव्यदेवताप्रकाशकाः । तेषि
त्रिविधाः । ऋग्यजुस्सामभेदात् । तत्रपादद्वगायत्र्यादिछंदोविशिष्टाक्रचः
अग्निमीलेपुरोहितमित्याद्याः । ताएवगीति विशिष्टास्सामानि । तदु-

ment is therefore beyond the accusation of being defective. With a view to enlighten beginners, we shall explain here the causes of the differences of these Prasthanas and of their uses.

The authoritative scripture which deals with Dharma and Brahman and which is Super-human in its origin, is the Veda. It is of two kinds viz., Mantra and Brahmana. The Mantras are those, which explain the nature of the requisite objects necessary for and the deity involved in the observance of a certain karma. They too are of three kinds: Rig mantras, Yajur mantras and Sama mantras. Of these, those that are prosodic and are made up of Padas or quarters such as Gayatri are the Rig mantras, 'Agni meeles Purohitam' and so on being the examples of this kind. The same when musical in style are said to be Sama mantras. Those, that differ from these two

भयविलक्षणानियज्जूचि । अग्नीदग्नीन्विहारइत्यादिसंबोधनरूपा निग-
दमन्त्राअपियजुरन्तर्भूताएव । तदेवंनिरूपितामन्त्राः ॥ ब्राह्मणमपित्रि-
विधम् विधिरूपमर्यसाधनरूपम्, तदुभयविलक्षणरूपम् । इति ॥ तत्र-
शब्दभावनाविधिरितिभादाः । नियोगोविधिरितिप्राभाकराः । इष्टसा-
धनताविधिरितितार्किकादयः । सर्वोविधिरपिचत्रुर्विधः । उत्पत्त्यधिकार-
विनियोगप्रयोग भेदात् । तत्रकर्मस्वरूपमात्रबोधकोविधिरूपत्तिविधिः ।

in nature are said to be mantras of Yajur veda. Such mantras as 'Agnee dagnee vihare etc., which are in the vocative form are said to be Nigada mantras and they are also included within Yajur-veda. So much about mantras.

The Brahmana is also of three kinds viz., Vidhi, Artha vada and that which is unlike these two.

Now Bhatta school holds that Shabda bhavana is Vidhi. Prabhakara school holds that Niyoga or order is Vidhi, while Logicians and so on, hold that Ishta sadhana or the attainment of the desired, object, is Vidhi.

The Vidhi is again of four varieties viz., Utpatti, Adhikara, Viniyoga and Prayoga. That which deals with the nature of Karma and the deity concerned therein is known as Utpatti Vidhi, examples of this being 'Agneyoshta Kapalah Puro-

आग्नेयोष्टाकपालः पुरोडाशो भवतीत्युदिः । सेतिकर्तव्यताकस्यकरणस्य-
यागादेः फलसंबन्धबोधकोविधिराधिकारविधिः । दर्शपूर्णमासाभ्यां स्वर्ग-
कामोयजेतत्यादिः ॥ अङ्गसंबन्धबोधकोविधिर्विनियोगविधिः । ब्रीहिभिर्ज्ञेत
समिधोयजतीत्यादिः । साङ्गप्रधानकर्मप्रयोगैक्यबोधकपूर्वोक्तविधित्रय ।
मेळनरूपः प्रयोगविधिः । सच्चौत्तर्येके । काल्पइत्यपरे ॥ कर्मस्वरूपं च
द्विविधभू । गुणकर्म अर्थकर्मच । तत्रक्रतुकारकाण्याश्रित्यविहितं गुणकर्म-

dasho Bhavanti' and so on. That which explains the results or effects of a certain karma in sacrifices and so on is said to be Adhikara Vidhi & in Darsha Poorna Masabhyam Swarga Kamo yajata and so on. That which treats about the requisite articles used in karmas is said to be Viniyoga vidhi, Vreehibhiryajeta, Samidho yajati' etc., being the 'examples of this type. The common form of the said three kinds of Vidhi, which explains the identity of Sanga and Pradhana karmas is said to be Prayoga Vidhi. Some call it Shrouta and others, Kalpa.

The nature of karma also is of two kinds viz., Guna karma and Artha karma. That which has to be done anticipating the gunas and so on in the performance of a sacrifice is said to be guna karma. This is also of four kinds viz., Utpatti, Prapti, (Apti) Vikriti and Samskriiti.

तदपिचतुर्विधम् । उत्पत्त्याप्निविकृतिसंस्कृतिभेदात् । तत्रवसन्ते वसन्ते
ब्राह्मणोग्नीनादधीत । यूपंतत्क्षतीत्यादौ आधानतक्षणादिना संस्कारवि-
शेषविशिष्टाग्नियूपादेस्तपत्तिः । स्वाध्यायोध्येतत्व्यः । गांपयोदोग्धीत्या-
दावध्ययनदोहनादिनाविद्यमानस्यैवस्वाध्यायपयःप्रभृतेः प्राप्तिः । सो-
ममभिषुणोति, त्रीहीनवहन्ति । आज्यंविलापयतीत्यादौ अभिषवाव-
धातविलापनैः सोमादीनांविकारः । त्रीहिन्प्रोक्षति । पत्न्याज्यमवेक्ष्यते ।
इत्यादौ प्रोक्षणावेक्षणादिभिःत्रीह्यादिद्रव्याणांसंस्कारः । एतच्चतुष्टयंचां-

In such instances as “ Vasante Vasante Brahmanognee nadadheeta”, “Yoopam Thakshati” etc., purification and other treatments effected to Agni, Yoopa and so on, is said to be Utpatti Vidhi. Again in such instances as “Swadhyayo-dhyetavyah,” ‘‘Gam Payo dogdhi” etc., such processes as Adhyayana, Dohana and so on constituting it is known as Prapti kind of Vidhi. Then again in instances like “Somamabhi Shunoti”, “Vree-heena vahanti”, “Agyam Vilapayati,” etc., the changes of Soma and so on, effected by means of Abhi shava, Avaghata, Vilapana and so on, is said to be Vikriti. Lastly in such instances as “Vreeheen Prokshati”, “Patnyajya mavekshyate ” etc., the purificatory processes effected by means of Prok-shana, Vekshana and so on, to such things as Vreehi etc., is said to be Samaskriti. All these four kinds are said to be Anga alone.

गमेव । तथाक्रतुकारकाण्यनाश्रित्यविहितमर्थकर्म । तच्चद्विविधम् । अङ्ग-
प्रधानं च ॥ अन्यार्थमङ्गम् । अनन्यार्थप्रधानम् । अङ्गमपिद्विविधम् ।
संनिपत्योपकारक मारादुपकारकं चेति । तत्रप्रधानस्वरूपनिर्वाहकं प्रथमम् ।
फलोपकारी द्वितीयं । एवं संपूर्णाङ्गयुक्तोविधिः प्रकृतिः । विकल्पाङ्गसं-
युक्तोविधिःविकृतिः । तदुभयविलक्षणोविधिः दर्वीहोमः ॥

तथाचोक्तम् ॥ पुराणावश्टकारहोमाः दर्वीहोमाः अग्नि

On the other hand that Karma which is ordained without anticipating the gunas etc., in the performance of sacrifices is said to be Artha karma. It is of two kinds viz., Anga and Pradhana. Anyartha is Anga, while Ananyartha is Pradhana. Anga Karma is also of two kinds viz., Sannipatyopa karakam and Aradupa karakam. The first is that, which is capable of maintaining the nature of Pradhana and the second is Phalopakari i. e., Prayaja and so on.

Thus Vidhi, which is complete with all these Angas or details is said to be Prakriti, while that which is defective in these Angas is said to be Vikriti. On the other hand, that which is unlike the above two, is said to be Darveehoma. It is said that Vashatkara homas, Darvee homas, Agnihotra etc. are old in origin and that all Tantra excepting Agnihotra, Oupasana and Vaishwadeva

होत्रादिः । तत्रअग्निहोत्रअौपासनैश्चदेवात्मकर्मत्रयंविनातन्त्रंसर्वमपि-
दर्वीहोमसंज्ञकमेव ॥

एवमन्यदप्यूह्मम् ॥ तदेवंनिरूपितोविधिभागः ॥

प्राशस्त्यनिन्दान्यतरलक्षण्या विधिशेषभूतंवाक्यमर्थवादः । सच-
त्रिविधः । गुणवादोनुवादोभूतार्थवादश्चेति । तत्रप्रमाणान्तरविरुद्धार्थ
बोधकोगुणवादः । आदित्योयूपइत्यादिः । प्रमाणान्तर प्राप्तार्थबोध-
कोअनुवादः । अग्निर्हिमस्यभेषजमित्यादिः । प्रमाणान्तरविरोधतत्प्रा-

is known as Darvee homa itself. The same thing is to be understood in other cases also. So much about the portion dealing with Vidhi.

A sentence, which is in the form of Vidhi Sesha or the remainder of Vidhi having the characteristics, other than Prasastya or Ninda, is said to be Artha vada. It is of three kinds viz., Guna vada, Anu vada and Bhutartha vada. A sentence expounding the meaning opposed to the meaning of other authoritative sentences is said to be Guna vada, as illustrated in "Adityo Yoopah" and so on. Secondly, a sentence which expounds the meaning similar to that expressed by other authoritative sentences also, is said to be Anu-vada, "Agnirhimasya Bheshajam" etc., being the examples of this kind. Again those sentences, the

पितरहितार्थवैधकीभूतार्थवादः । इन्द्रोवृत्रायै क्षमुदयच्छदित्यादिः ॥
 तदुक्तं ॥ विरोधोगुणवादःस्यादनुवादोवधारिते । भूतार्थवादस्तद्वानार्दयवा-
 दस्त्रधामत इति । तत्रत्रिविधानामप्यर्थवादानां विधिस्तुतिपरत्वेसमा-
 नेपि भूतार्थवादानां स्वार्थेप्रामाण्यम् । देवताविकरणन्यायात् । अबा-
 धिताज्ञातार्थज्ञापकत्वंहिप्रामाण्यम् । तच्चबाधितविषयत्वाज्ञापकत्वाच्च
 नंगुणवादानुवादयोः । भूतार्थवादस्यनु स्वार्थेतात्पर्यरहितस्यापि औत्स-
 गिंकं प्रामाण्यं नविहन्यते । तदेवंनिरूपितोर्थवादभागः । विष्यर्थवादोभ-
 यविलक्षणंतु वेदान्तवाक्यं । तच्चाज्ञातज्ञापकत्वेष्यनुष्ठानाप्रतिपादकत्वा-

meanings of which are neither prejudicial to the meanings of other authoritative sentences nor afford room for such controversies is said to be Bhutartha vada, as illustrated in "Indro Vritraya Vajra Mudayachat" and so on. The Vidhi of the said three kinds of Artha vada is the same in case of praise, but in Bhutartha vada it affirms the self authority. Being a thing to be objected and to be remembered, it is not classed either as Guna vada or as Anu vada. In case of Bhuthartha vada, however, where it does not assert self authority, it cannot forego its natural authority. The Artha vada has thus been explained.

The Vedanta vakya or the sentence of Vedanta or Philosophy is opposed both to Vidhi and Artha vada. Though it is in the form of remin-

न विधिः । स्वतः पुरुषार्थपरमानन्दज्ञानात्मके ब्रह्मणिखायें उपक्रमोप-
संहारादिष्टिवधता त्पर्यलिंगवत्तया स्वतः प्रमाणभूतं सर्वानपि विधीनम्तः-
करणशुद्धिद्वारास्वशेषतामापादयदन्यशेषत्वाभावाच्च नार्थवादः । तस्मा-
दुभयविलक्षणमेववेदान्तवाक्यम् । तच्चक्वचिदज्ञातज्ञापकत्वमात्रेणविधि-
रितिव्यपदिश्यते । विधिपद्रहितमप्रमाणवाक्यत्वेन क्वचिद्भूतार्थवा-
दाइतिव्यवह्रियत इति नदोषः । तदेवं निष्ठपितंत्रिविधं ब्राह्मणम् । एवं च कर्म-
ding what is not known, it is not reckoned as
Vidhi, since it does not deal with the practical
observance of Karmas. Nor is it Arthavada since,
by means of the six modes of interpretation, it
ultimately leads to point out Brahman, who is in
the form of the four kinds of achievements of
human life and who is eternal bliss and knowledge
and since after cancelling all Vidhis or Commands
by means of purification of Antahkarana demon-
strates the existence of itself and nothing else.
The Vedanta vakya is therefore opposed to the
above two. Still it is sometimes said to be Vidhi
only in virtue of its recollecting what is not
already known. Though it contains no word of
command there is no objection either to call it
Bhutartha vada at times, in consideration of its
being self authority.

Brahmana which is of three kinds has thus
been explained.

Thus the Veda in its two divisions viz., Karna-

काण्डब्रह्मकाण्डात्मकोवंदो वर्मिकाममोक्षहेतुः । सत्रप्रयौगत्रयेण यज्ञ-
निर्वाहार्थक्रम्यजुस्सामभेदेन भिन्नः । तत्रहोत्रप्रथोगोक्रमवेदेन । आध्वर
प्रयोगो यजुर्वेदेन । औद्धात्रप्रयोगस्सामवेदेन । ब्राह्मयाजमान प्रयोगो
त्वत्रैवान्तर्मूर्तौ । अर्थवेदस्तु यज्ञानुपयुक्तः । शान्तिक पौष्टिकाभि-
चारिकादिकर्मप्रतिपादकत्वेनात्यन्तविलक्षणेत् । एवंप्रवचनभेदात्मप्रतिवेदं
भूयस्योगाथाः । एवंचक्रमकाण्डेव्यापारभेदेपिसर्वासांवेदशाखानां एकलूपक
त्वमेव । ब्रह्मकाण्डे तु प्रयोजनभेदेन चतुर्णविदानांभेदउक्तः ॥

kanda and Brahmakanda is the means of attaining Dharma, Artha, Kama and Moksha. It is of three kinds viz, Rig, Yajus and Sama, keeping with the three kinds of application on the performance of sacrifices. Of them, Hotru Prayoga is expounded in the Rig Veda, Adhwara Prayoga in the Yajur Veda and Oudgatru Prayoga in the Sama Veda. Brahma Prayoga and Yajnana Prayoga are included within the above. As to the Atharva Veda, though it is not useful in the performance of sacrifices, it is very peculiar inasmuch as it explains Karmas of Shantika, Poush-tika, and Abhicharika varieties. In this way each Veda is of many branches in accordance with its different schools of interpretation. Thus in Karmakanda though there is difference in the practical application oneness of the various branches of the Veda has been established. In Brahmakanda, however, the four Vedas are said to be different in consideration of the usefulness thereof.

॥ अथवेदाङ्गानि निरूप्यन्ते ॥

तत्रशिक्षायाः उदात्तानुदात्तस्वरितमचयह्रस्वदीर्घप्लुतादि विशिष्टं
स्वरव्यञ्जनात्मक वर्णोचारणविशेषज्ञानं प्रयोजनम् ॥ तदभावे मन्त्रा
णामनर्थकत्वात् । तथाचोक्तम् । मन्त्रोहीनस्वरतोवर्णतोत्रा मिथ्याप्रशु
क्तेनतर्मर्थमाह । सवागवज्ञोयजमानंहिनस्ति यथेन्द्रशत्रुःस्वरतोपराधा
दिति । तत्रसर्ववेदसाधारणीशिक्षा । अथशिक्षांप्रवक्ष्यामीत्यादि

THE VEDANGAS.

1. SIKSHA.

Clear knowledge of the various kinds of pronunciation such as Udatta, Anudatta, Swarita, Prachaya, Hraswa, Deergha, Pluta and so on of the letters—vowels and consonants occurring in the Veda is the use of this Siksha shastra. Without this knowledge the meaning of the Vedic mantras cannot be understood correctly. For it is said that a mantra chanted with improper pronunciation or with defective letters, cannot convey the required meaning and so it cannot fulfil the idea with which it is recited. Not only this. By such a faulty recital the mantra will become a deadly weapon and will kill the person for or by whom it is recited, as illustrated in the case of the enemy of Indra. This Siksha shastra is common to all the Vedas and commences as “ Then I shall treat siksha.” It is

पञ्चवण्डात्मिका पाणिनिनाप्रकाशिता ॥

प्रतिशाखाभिन्नरूपैव प्रातिशाखारव्यसंज्ञिता अन्यैरेव मुनि-
भिःप्रदर्शिता । एवंचैवैदिकपदसाधुत्वज्ञानेनोहापोहादिकं व्याकरणस्य-
प्रयोजनम् । तच्चवृद्धिरादैजित्यादिनाध्यायाष्टकं महेश्वरप्रसादेन भगवता
पाणिनिना प्रकाशितम् । तत्रकात्यायनेन मुनिना पाणिनीयसुत्रेषुवार्तिकं
विरचितम् । तद्वार्तिकोपरिभगवता पतञ्जलिना महाभाष्यमारचितम् ।
तदेतत्त्वमुनिव्याकरणवेदाङ्गं माहेश्वरभित्यारव्यायाते ॥

composed by the revered Panini in five khandas
or parts.

2 VYAKARANA.

Vyakarana differs with the difference of the Sakha. Thus various Vyakaranas have been composed by various Munis. The use of Vyakarana however, is to get etymological correctness of the words of the Veda and subtlety and precision of its meaning. It deals with exhaustive rules of grammar such as “Vriddhiradaich” and so on. By the grace of the Lord Maheswara, this work in eight chapters was composed by the revered Panini. On these Sutras or aphorisms of Panini Varthika or illustrative and explanatory commentary in verse, was composed by Katyayana Muni. On this Varthika, the erudite Patanjali has composed an elaborate commentary known, as Maha Bhashya. Thus this Triple work expounded by the three literary prodigies, is said to be Maheswari

॥ अथव्याकरणानि ॥

१. पाणिनीयव्याकरणम्
 २. महाव्याकरणम्
 ३. ऐन्द्रव्याकरणम्
 ४. चान्द्रव्याकरणम्
 ५. शाकटायनव्याकरणम्
 ६. स्फोटायनव्याकरणम्
 ७. पौष्करसादिव्याकरणम्
 ८. सारस्यतव्याकरणम्
 ९. कौमारव्याकरणम्
- ॥ इति नवव्याकरणानि ॥

॥ प्राकृतव्याकरणादिकं अधिकम् ॥

and forms one of the six Angas or appendices of the Veda. Vyakaranas such as Kowmara etc., are however not regarded as Vedanga. They are useful only so far as to furnish knowledge on the correct use of words and the grammatical peculiarities relating to secular works.

Vyakaranas are said to be nine mainly and they are :—

1. Panini Vyakarana
2. Maha ,
3. Aindra ,
4. Chandra ,
5. Shakatayana ,
6. Sphotayana ,
7. Poushkara ,
8. Saraswata ,
9. Kaumara ,

There are also other Vyakaranas on Prakrita and so on and they are not included in this list.

एतानिकौमारादि-व्याकरणानितु न वेदाङ्गानि । किंतु लौकिकप्रयोग
भगवन्नानार्थानीत्यवगन्तव्यम् ॥ एवंशिक्षाव्याकरणाभ्यां वर्णोच्चारणे
पदसाधुत्तेज्ञाते वैदिकमन्त्र पदानामर्थज्ञानाकांक्षायाम् तदर्थं भगवता-
यास्केन समास्नायस्समाप्नातः । सव्याख्यातो भवतामित्यादिचाष्टा-
ध्यायात्मकं निरुक्तमारचितम् । तत्रच, नामाख्यात निपातोपसर्गभेदेन
चतुर्विंशं पदजातंनिरूप्य वैदिकमन्त्रपदानामर्थः प्रकाशितः । मन्त्राणांच
अनुष्ठेयार्थप्रकाशनद्वारेरैव करणत्वात्, पदर्थज्ञानाधीनत्वाच्चवाक्यार्थज्ञा-

3. NIBUKTA.

After learning the proper pronunciation and the correct etymological forms of the vedic words and their uses by means of Siksha and Vyakarana respectively, next want is necessarily felt to find out the means of learning the true meaning of the sentences of the Vedic mantras. To supply this supreme want, the most erudite Yasna has composed the great work, Nirukta in eight chapters commencing as "Savyakhyato Bhagavata". In this work, meanings of the words of the Vedic mantras are explained by dividing them into the four classes viz., (1) Nama, (2) Akhyata, (3) Nipata and (4) Upasarga. For, the meaning of a certain mantra depends upon its practical application and this depends upon the meaning of the sentences of which the mantra is composed and the meaning of the sentences depends upon the meaning of the words, of which, the sentences

नर्सं भैर्वत्येष्टदार्थज्ञानार्थावश्यं निरुक्तमपेक्षितम् । अन्यथामुहूनासैष-
वीति । सृण्येवजर्मरीतुफोवरीते इत्यादिदुर्ब्लहाणां प्रकारान्तेरेणार्थज्ञानस्या-
समैवनीर्थत्वाच्च । एवं निरुक्तादयौपितैऽिक्तद्रव्यं देवतात्मक पदार्थपर्यायी-
शब्दोत्पकानिरुक्तान्तेर्मूलात् । तत्रापि निरुक्तसङ्जकः पञ्चाध्यायात्मैकी
ग्रन्थो मगवतायास्कनवकृतः ॥

॥ अथछन्दो विवरणम् ॥

एवंक्रगादिमन्त्राणां पादबद्धद्वेषिविशिष्टत्वात् तदज्ञानेन निन्दा-
are made up of. To ascertain the correct
meaning of the vedic words, sentences and
mantras, therefore Nirukta Shastra which throws
light on these points and defines and facilitates
the process and precision of the practical
observance of Karmas, is found inevitable.
Without it, the observance of Karmas would not
be definite. For instance, the karma suggested in
such sentences as "Srunyevajarbharee Thufeeva-
reeth" etc., cannot correctly and properly be
made out without the help of Nirukta. Further
works which are like dictionaries in as much as
they give the synonyms of the Vedic substances,
deities etc., are included within Nirukta. Thus
the lexiconic work known as Nighantu in five
chapters appended to this shastras has also been
composed by Yasna himself.

4. CHANDAS SHASTRA.

Since the mantras of the Rigveda are proso-

अवणाच्छन्दो विशेष निमित्तानुष्ठान विशेषविधानाच्च छन्दोज्ञानाकां-
क्षायां तत्प्रकाशनार्थाय धीः श्रीस्त्रीरित्याद्यष्टाऽध्यायात्मिका छन्दोवि-
वृत्तिर्भगवता विग्लेनकृते तिकेचित् । तत्राथलौकिकमि-
त्यन्तेनाध्यायत्रयेण गायत्र्युष्णिगनुष्टुब्बहतीपङ्किः त्रिष्टुब्जगतीति
सप्तछंदांसिसामान्तरभेदानि निरूपितानि । अथलौकिकमित्याभ्यांध्याय
पचञ्चकेन पुराणेतिहासादावप्युपयोगीनि लौकिकानिष्टंदांसिप्रसंगानि
रूपितानि व्याकरणे लौकिकपदनिरूपणवत् ॥

dical in their composition and ignorance thereof is regarded by the Shruti as a drawback and since the observance of karmas referred to in such prosodical mantras needs a different method, there is certainly a necessity for the knowledge of prosody. To supply such a want, therefore, the learned Vigala composed the work on prosody, known as Chandas Shastra, in eight chapters, headed as Dheeh, Sreeh, Streeh etc. The authorship of this wonderful work is ascribed by some people to Pingala. By the last three chapters ending as 'Atha Loukikam' of the work, seven varieties of prosody viz., Gayatri, Ushnik, Anushtup, Brihati, Pauktih, Trishtup and Jagati have been treated. Again by the five chapters beginning as 'Atha Loukikam' it deals, with the other kinds of prosody relating to secular works (as opposed to the vedic ones) such as Puranas, Itihasas and so on, just as the words of secular works are dealt with in Vyakarana shastra.

॥ अथ ज्योतिषोनिरूप्यते ॥

एवं वैदिक [कर्माङ्गदर्शादिकालज्ञानायज्योतिषं भगवता आदि-
त्येन गर्गादिभिश्चप्रणीतम् । बहुविधमेव ॥

॥ अथकल्पखरूपोनिरूप्यते ॥

एवंशास्त्रान्तरीयगुणोपसंहारेण वैदिकानुष्ठानक्रम विशेषज्ञानाय-
कल्पसूत्राणि । तानिच्चप्रयोगत्रय भेदात् त्रित्विविधानि । तत्र हौतृप्रयोग-
प्रतिपादकानि आश्वलायनशाकलायनादि प्रणीतानि । आच्वर्यवप्रयोग-
प्रतिपादकानि, बोधायनकात्यायनादि प्रणीतानि । एवं निरूपितः
षण्णामङ्गानां प्रयोजनभेदः ॥

5. JYOTISHA

The performance of the vedic karmas described hitherto needs a precise knowledge of various periods of time such as Darsha and so on. For this purpose Lord Aditya and Garga have composed Jyotisha shastra, a work on Astronomy and Astrology. It is of several kinds.

6. KALPA SHASTRA

The observance of karmas varies in accordance with the various shakhas. Hence the necessity for the Kalpa sutras, which explain the subtle differences of the observance of the various vedic rites and rituals.

These Kalpa sutras are of three kinds, in accordance with the three kinds of Prayoga. Those relating to Hotru Prayoga are treated by Aswalayana, Sankhyayana and so on. Those

॥ चतुर्णामुपाङ्गानामथोच्यते ॥

तत्रसर्गप्रतिसर्गवंशमन्वन्तरवंशानुचरितप्रतिषादकानि भगवता
बादरायणेनकृतानिपुराणानि । तानिच ॥ १ ॥ ब्राह्म ॥ २ ॥ पाद्म
॥ ३ ॥ वैष्णवम् ॥ ४ ॥ शैवम् ॥ ५ ॥ भागवतम् ॥ ६ ॥ नारदीयम्
॥ ७ ॥ मार्कण्डेयम् ॥ ८ आरनेयम् ॥ ९ ॥ भविष्यम् ॥ १० ॥

relating to Adhwarya Prayoga are treated by Bedhayana, Apastambha, Katyayana and so on. Those relating to Oudgatru Prayoga are treated by Latyayana, Vreehyayana and so on.

Thus the different uses of the six Angas (of the Veda) have been dealt with.

THE FOUR UPANGAS

1. THE PURANAS

The Puranas having the five essential factors viz., Sarga, Prati Sarga, Vamsa, Manvantara and Vamsanu Charita have been composed by the revered Badarayana.

They are :—

1. Brahma Puranam	10. Brahma Kaivartha Puranam
2. Padma	"
3. Vishnu	"
4. Saiva	"
5. Bhagavata	"
6. Naradeeya	"
7. Markandeya	"
8. Agni	"
9. Bhavishya	"
	11. Linga
	12. Varaha
	13. Skanda
	14. Vamana
	15. Koorma
	16. Matsya
	17. Garuda
	18. Brahmanda

These are the eighteen Puranas.

ब्रह्मकैर्तम् ॥ ११ ॥ लैङ्गम् ॥ १२ ॥ वास्तवं ॥ १३ ॥ स्कान्दं ॥
१४ ॥ वास्तवं ॥ १५ ॥ कौरी ॥ १६ ॥ मास्तवं ॥ १७ ॥ गारुदं
॥ १८ ॥ ब्रह्माण्डसेस्यादश ॥

॥ अथोपपुराणानि ॥

स्तो ॥ आद्यसनःकुमारेण प्रोक्तंवेदविदांवराः ।

द्वितीयंनारसिंहाख्यं तृतीयंनान्दिकेश्वरं ॥
चतुर्थशिवधर्माख्यं दौर्वासंपञ्चर्मविदुः ।
षष्ठंतुनारदीयाख्यंकाष्ठिलंसप्तमविदुः ॥
अष्टमावानवंप्रोक्तंश्चोशनसेरित ।
ततोब्रह्माण्डसंज्ञतुवास्त्राख्यंततःपर ॥
ततःकाळीपुराणाख्यंविशिष्टमुनिषुगवाः ।
ततोवासिष्ठलैङ्गाख्यंसाक्षान्माण्डेश्वरंपर ॥
ततस्मांबपुराणाख्यंततस्सौरमनुत्तमं ।
पाराशर्यततःप्रोक्तंमारीचाख्यंततःपर ॥
गाङ्गाख्यंचततःप्रोक्तंसुवृधर्मर्थसावनं ।
एवमुपपुराणान्यनंकप्रकाराणि ॥

Following are the Upa-Puranas.—

1. Sanatkumara Puranam	10. Brahmanda Puranam
2. Narasimha	11. Varuna
3. Nandikeswara	12. Kales
4. Sivadharma	13. Vasishtha Linga
5. Doorvasa	14. Samba
6. Narada	15. Sotra
7. Kapila	16. Parasura
8. Maava	17. Mareecha
9. Usanasa	18. Gabga

॥ अथन्याय निरूपणं ॥

आन्वीक्षकीपञ्चाध्यायीगौतमेनप्रणीता । प्रमाणप्रमेयसंशय-
प्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डहेत्वाभासछलजा-
तिनिग्रहस्थानाग्व्यानां षोडशपदार्थानां उद्देशलक्षणपरीक्षादिभिस्तत्त्वज्ञानं
तस्याः प्रयोजनं ॥

॥ अथवैशेषिकंनिरूप्यते ॥

एवं द्वादशाध्यायात्मकं वैशेषिकंशास्त्रंकणादेनप्रणीतं । द्रव्यगुण-

[Thus the Upa Puranas are of many kinds.]

2. NYAYA SHAstra

The second Upanga of the Veda is Nyaya shastra also known as Anveekshakhee. It is composed by Gautama and consists of five chapters.

It deals with the following points:—

1. Pramana	9. Nirnaya
2. Prameya	10. Vada
3. Samshaya	11. Jalpa
4. Prayojana	12. Vitanda
5. Drishtanta	13. Hetvachasa
6. Siddhanta	14. Chala
7. Avayava	15. Jathi
8. Tharka	16. Nigraha

The usefulness of this shastra consists in getting an intimate knowledge of each of the above sixteen juvenile points, by means of the purpose, (objects) characteristics, tests and so on.

VAISESHIKA SHAstra.

Vaiseshika Shastra in twelve chapters was composed by Kanada.

कर्मसामान्यविशेषसमवायानां षण्णांभावपदार्थानां अभावसमानां साध-
म्यैष्वैष्वर्याभ्यांव्युत्पादनंतस्यप्रयोजनं । एतदपिन्यायपदेनोक्तं ॥

॥ अथमीमांसानिरूप्यते ॥

एवंमीमांसापिद्विविधा । कर्ममीमांसा शारीरकमीमांसाचेति ।
तत्रद्वादशाध्यायीकर्ममीमांसा । अथातोधर्मजिज्ञासेत्याद्यन्वाहायेच दर्श-
नादित्यन्ता भगवताजैमिनिनाश्रणीता ॥ १ ॥ तत्रधर्मप्रमाणं ॥ २ ॥
धर्मभेदाभेदौ ॥ ३ ॥ शेषशेषीभावः ॥ ४ ॥ प्रयोजकाप्रयोजकभावः

Getting a clear knowledge of the six existing things viz., Dravya, Guna, Karma, Samanya, Visesha, Samavaya and of the seven non existing things, by means of testing them, with their similarities and dissimilarities is the use of this shastra. This shastra is mentioned in connection with the Nyaya shastra.

3. MEEAMSA SHAstra.

The third Upanga of the Veda is the Meemamsa shastra. It is of two kinds viz , Karma Meemamsa and Shareeraka Meemamsa. The first part viz., Karma Meemamsa consists of twelve chapters. It commences as 'Athatho Dharma Jijnasa' and ends as 'Anvaharyecha Darshanath'. This shastra is composed by Jaimini of sacred memory. The subject matter of each of the twelve chapters of this monumental work is as follows:—

1. Thatra Dharma Pramanam	2. Dharma Bedhabhedaw
3. Sesha seshee Bhavah	4. PrayojakaprayojakaBhavah

॥ ९ ॥ क्रमः ॥ ह ॥ अधिकारिनस्त्वये ॥ ७ ॥ समान्यात्तदेशः
 ॥ ८ ॥ विशेषात्तदेशः ॥ ९ ॥ उहः ॥ १० ॥ विधः ॥ ११ ॥ तन्त्र
 ॥ १२ ॥ प्रसङ्गव्यतीति । क्रमेणद्वादशोद्यायायानामर्थाः ॥ तथासंकरणका-
 ञ्डमपिअध्यायचतुष्टयात्मकजैमिनिप्रणीतम् । तत्रदेवताकाण्डसङ्घायाप्र
 सिद्धमपिउपासनाख्य कर्मप्रतिपादनत्वात्कर्मभीमासान्तर्गतमेव ॥

॥ अथशारीरकमीमांसा निरूप्यते ॥

तथाचतुरध्यायी शारीरकमीमांसा ॥ अथातोब्रह्मजिज्ञासेत्यादि
 अनावृत्तिशशब्दादनावृत्तिशशब्दादित्यन्ता जीवब्रह्मैक्यत्वसाक्षात्कारहेतु

- | | |
|-------------------|------------------------|
| 5. Kramah | 6. Adhikari Niroopanam |
| 7. Samanyatidesah | 8. Viseshatidesah |
| 9. Badhab | 10. Tantram |
| 11. Prasanga | 12. Oohah |

Again the Sankarshana Kanda in four chapters is also composed by Jaimini himself. Though it is popularly known as Devata Kanda, yet it forms part of Karma Meemamsa itself as it deals with Karma known as Upasana.

SHAREERAKA MEEHAMSA.

The second part, designated as the Shareeraka Meemamsa consists of four chapters. It begins as 'Athatho Brahma Jijnasa' and ends as 'Anavrittissabda danavrittissabdath'. In it the Nyayas which explain the process of realising the identity of the Jeeva and Brahman are dealt with. This work is composed by the revered Badarayana.

विचारप्रतिपादकान् न्यायान्प्रदर्शयमती भगवत्तत्त्वस्मृतेवकुलं ।
 तत्रस्मैन्मपिवेदान्तं वाक्यानां साक्षात्परं परयावाप्रत्यगभिवाद्वितीय-
 ब्रह्मण्डितात्पर्यमिति समन्वयः प्रथमाध्यायेन प्रतिपादितः । तत्र प्रथमेपादे
 स्मृतिब्रह्मलिङ्गयुक्तानि वाक्यानि विचारितानि । द्वितीयपादेत्वस्पृष्टब्रह्म-
 लिङ्गान्युपास्त्वब्रह्मविषयाणि ॥ तृतीयपादे अस्पृष्टब्रह्मलिङ्गानिपात्यशोऽन्ते-
 यब्रह्मविषयाणि ॥ एवं पादान्येण वाक्यविचारस्त्वाप्नितः ॥ चतुर्थपादेत्व-
 प्रधानविषयत्वेन संदिग्धमानानि अव्यक्तादिपदानि चिन्तितानि । एवं

In the first chapter of this work, it has been proved, that all the expressions of philosophy speak of the Absolute and Undivided Brahman, directly or indirectly. In the first quarter of this chapter, sentences referring to the Spashta Brahma Lingas or intelligible characteristics of Brahman are dealt with. In the second quarter, sentences which contain Aspashta Brahma Lingas or unintelligible characteristics of Brahman and which refer to Upasya Brahman are dealt with. In the third quarter unintelligible points of Brahman, that are ordinarily known or ought to be known are dealt with. Thus in the three quarters of this chapter the interpretation of the meaning of sentences has been completed. In the fourth quarter, however, such doubtful expressions as Avyakta and so on, are dealt with, as the principal topic. The second chapter is devoted to answer the apparent objections of Smriti, Tarka etc., on the conclusion.

वेदान्तानामद्वितीयेब्रह्मणि सिद्धेसमन्वये तत्रसंभावितस्मृतितर्कादिवि-
रोधमाशङ्क्यतत्परिहारःकियत इत्यविरोधो द्वितीयाध्यायेनप्रदर्शितः ॥
तत्राद्यपादे सांख्ययोग कणादादिस्मृतिभिःसांख्यदि प्रयुक्तैस्तकैश्चविरो-
धोवेदान्तसमन्वयस्य परिहृतः । द्वितीयपादे सांख्यादिमतानां दुष्टत्वं
प्रतिपादितम् । स्वपक्षस्थापनपरपक्षनिराकरणरूप पक्षद्वयात्मकत्वाद्विचा-
रस्य । तृतीयपादे महाभूतसृष्ट्यादि श्रुतीनांपरस्परविरोधःपरिहृतः ।

arrived at by philosophy and to offer compromise between them ; the objections are hypothetically discussed and proved that their view point is not different from that of philosophy. In the first quarter of this second chapter, objections that may arise from Sankhya, Yoga, Kanada, Tarka etc., on the conclusion arrived at by all the philosophical works are answered and shown that they are not prejudicial to the conclusion of philosophy. In the second quarter the defects and faults of the theories propounded by the Sankhya and other systems have been pointed out ; for investigation and final judgment of truth of the a proposition needs a thorough argument of both the sides to establish the truth of the side of the self and to prove the falsity of the argument of the opponent. In the first part of the third quarter, the dubious and controversial points of Shrutis relating to the creation of the Mahabhutas have been compromised, while in the second part, the points relating

उत्तरभागेतुजीवविषयाणां चतुर्थपादे इन्द्रियविषयश्रुतीनां विरोधपरिहारः ।
 तृतीयेष्यायेसाधननिरूपणम् । तत्रप्रथमेपादे जीवस्यपरलोकगमनागमन
 निरूपणेनवैराग्यं निरूपितम् ॥ द्वितीयेपादे पूर्वभागेन त्वं पदार्थशोधितः ।
 उत्तरभागेत त्पदार्थशोधितः । तृतीयेपादे निर्गुणविद्यासु शाखान्तरीय-
 गुणोपसंहारौ निरूपितौ । चतुर्थपादे निर्गुणब्रह्मविद्याया बहिरङ्गसाधना-
 निआश्रमवर्मयज्ञदानादीनि अन्तरङ्गसाधनानि शमदमनिध्यासनादि-

to the Jeeva, are similarly treated. In the fourth quarter the controversies of Shrutis relating to Indriyas or organs are cleared. The third chapter deals with Sadhana. In its first quarter Vairagya or renunciation is explained in connection with the Jeeva's passing to the next world. In the first part of the second quarter the meaning of the word Twam or Jeeva is discussed and settled while in the second part the meaning of the word That or Brahman is exposed. (In the third quarter, the redundant and pleonastic expressions attributed by the different shakhas in respect of Nirguna Brahman are cancelled. In this connection the cancellation and non-cancellation of Gunas of Saguna Vidyas attributed by other Shakhas are pointed out.) In the fourth quarter, the external means such as the Dharmas of the different Ashramas, sacrifices, gifts etc., and the internal means such as Shama, Dama, Nidhi dhyasana etc., of the Nirguna Brahma Vidya are treated. In the

निर्वाक्षिकीताति । चतुर्थांश्चायेसगुणनिर्गुणविद्ययोः कल्पविशेषं निर्णयः
हुमः । तत्रप्रथमेतत्रे श्वरभावावृत्त्या निर्गुणब्रह्म उपसनवृत्त्या सत्त्वं-
वाचाप्रसाक्षात्कुल्य जीवतः पापपुण्यं लेपलक्षणजीवमुकिरभिहिता ।
द्वितीयपादे मिथुनालास्य उत्क्रान्ति प्रकारभिन्नितः । तृतीयपादे सगुण
महानिदेवृत्त्योत्तरोत्तरागांभिहितः । चतुर्थपादे पूर्वभागेननिर्गुणब्रह्मविदो
निर्वाक्षैवलभ्यप्राप्तिरुक्ता । तदुत्तरभागेन सगुणब्रह्मविदोब्रह्मलोकस्थिति-
रुक्तेति ॥

fourth chapter, the fruits due to Saguna vidya and Nirguna vidya are described. In the first quarter, is treated Mukti or final beatitude in the lifetime, wherein the Jeeva is not affected by the sin or merit done, resulting to those who succeed in getting the sight of either Nirguna Brahman by means of the successive stages of shravana, manana and so on or Saguna Brahman by means of constant worship in the prescribed manner. In the second quarter, the way, in which, the soul of a dying person departs from the body is described. In the third quarter the passage after the death of one who succeeds in realising the Saguna Brahman is described. In the first part of the fourth quarter, the Videha Kaivalya resulting to one who succeeds in realising the Nirguna Brahman is described, while in the second part, the attainment of Brahma loka due to one who succeeds in realising the Saguna Brahman is proved.

इदमेव सर्वशास्त्राणां मूर्धन्यम् । शास्त्रान्तरं सर्वमस्यैव शेष-
भूतमेव मुसुक्षुभिः आदरणीयम् । श्रीशङ्करभगवत्पादोदितप्रकारेणाति-
रहस्यम् ॥

॥ अथधर्मशास्त्राण्युच्यन्ते ॥

मनुयाज्ञवल्क्यविष्णुयम् आङ्गिरोवसिष्ठदक्षसंवर्त शातातपपरा-

This is the greatest of all the shastras. Other shastras are to be regarded as included in this or the remainder thereof. This is therefore to be reverently studied, mastered and followed by those who seek final beatitude. The secret and subtle meanings of this shashtra should be conceived in accordance with the interpretation thereof by Shri Shankara Bhagavat Padacharya.

THE DHARMA SHASTRA.

The fourth Upanga of the Veda is the Dharma Shashtra. Several works are composed on the subject by the eminent seers of yore. The following is the list of some of them:—

- | | |
|--------------|---------------------|
| 1. Manu | 2. Yajnavalkya |
| 3. Vishnu | 4. Yama |
| 5. Angeerasa | 6. Vasishtha |
| 7. Daksha | 8. Samvartha |
| 9. Shatatapa | 10. Parasara |
| 11. Gowtama | 12. Shankha Likhita |

शरगौतमशङ्कलिखितहारीतापस्तम्बउशनोव्यासकात्यायनबृहस्पतिदेवलना
रदपैठीनसप्रमृतिभिः कृतानि वर्णाश्रमवर्मविशेषाणां विभागेन प्रतिपादकानि ॥

॥ अथ भारतादीनि ॥

एवं व्यासकृतं महाभारतं वाल्मीकि कृतं रामायणं च धर्मशास्त्रं
मध्येन्तर्भूतम् । काव्येतिहासत्वेनप्रसिद्धम् ॥ सांख्यादीनां धर्मशास्त्रा-
न्तर्भावेषि इहस्वशब्देनैव निर्देशात्पृथगेव संगतिर्वच्या ॥

- | | |
|-----------------------|----------------|
| 13. Hareeta | 14. Apastamba |
| 15. Usanasa | 16. Vyasa |
| 17. Katyayana | 18. Brihaspati |
| 19. Devala | 20. Narada |
| 21. Paitheenasa etc., | |

These works codify the laws of every day life to be strictly observed in accordance with the different castes and stages of life of people and classify them accordingly.

The Maha Bharata by Vyasa and the Rama-yana by Valmiki come under the head of Dharma Shastras. They are however popularly known as Epics. Though Sankhya and so on are included within the Dharma Shastra, still they are to be treated separately since their names are mentioned here severally.

॥ अथोपवेदाः ॥

अथवेदचतुष्यस्य क्रमेणचत्वार उपवेदाः । तत्रायुर्वेदख्याष्टै-
स्थानानि ॥ १ ॥ सूत्रम् ॥ २ ॥ शारीरम् ॥ ३ ॥ ऐन्द्रियम् ॥ ४ ॥
चिकित्सा ॥ ५ ॥ निदानम् ॥ ६ ॥ विमानम् ॥ ७ ॥ विकल्पः
॥ ८ ॥ सिद्धिश्चेति ॥

॥ अथायुर्वेदापरपर्यायवैद्यभेदाः ॥

१. मानुषवैद्यसंबंधविषयाः ॥ कल्य, तैल, चूर्ण, लेह, वृत,
रसायन, वमन, विरोचका इत्यष्टै ॥

THE UPA VEDAS.

Each of the four Vedas has one Upaveda which is something like an appendix to the Veda concerned.

They are:—1. Ayurveda, 2. Dhanurveda.
3. Gandharvaveda and 4. Arthashastra.

1. Ayurveda. (Medicine).

The first Upaveda is Ayurveda. It consists of eight principal points and they are:—

- | | |
|--------------|--------------|
| 1. Sootram | 2. Shareeram |
| 3. Aindriyam | 4. Chikitsa |
| 5. Nidanam | 6. Vimanam |
| 7. Vikalpa | 8. Siddhi |

The specifics differ according to the different systems of the Shastrā.

२. अथगान्वर्ववैद्यम् ॥ अर्धनारीश्वरादि मात्राभेदाः ॥
३. दैववैद्यम् ॥ रसगन्धकपाषाणादिः ॥
४. राक्षसवैद्यम् ॥ शख्मेदन, अग्निकर, रक्तपोक्षण, धूम-पान, वस्तिश्चोधन, पिचकारीत्यादिः ॥

ब्रह्मप्रजापत्यश्विधन्वन्तरीन्द्र भरद्वाजात्रेयाग्निवेश्यादिभिरुपदिष्टः।
चरकेणसंक्षिप्तः । तत्रैवसृष्टुतेत वाजीकरणात्य कामशास्त्राभिधानात्

Thus the specifics of the human medicine are eight and they are collyriums, medicated oils, powders, ointments, medicated ghees, Rasayanas or Chemicals, vomittings, and purgatives. Pills such as Ardhanareeswara matra etc., are Gandharva system of medicine. Specifics prepared out of mercury, sulphur, poisons etc., are Daiva system of medicine. Surgery, heating or burning the affected parts of the body with the specific instruments, extracting blood from and injecting blood etc., into the body, medicated smoking, cleaning the diaphragm, intestines etc., syringe, enema etc., constitute what is known as the Rakshasa system of medicine.

Masterly works on this science are composed by Brahma, Prajapati, Aswin, Dhanvantari, Indra, Bharadwaja, Athreya, Agnivesya and so on. Later on Charaka composed a book, summarising the contents of the above works. Again Susruta

तत्रवात्स्यायनेन पञ्चाध्यायात्मकं कामशास्त्रं प्रणीतम् । तस्यचविषय-
वैराग्यमेवप्रयोजनम् । शास्त्रोद्दीपित मार्गेणापिविषयभोगे दुःखमात्र
पर्यवसानात् । चिकित्साशास्त्रस्यरोगनिवृत्तिरूप सुखसाधनज्ञानं प्रयो-
जनम् ॥

composed another work dealing with the five main points of the science. Similarly Vagbhata and others also composed works on the subject. Though these works differ in certain minor points still they cannot be regarded as different shastras.

Further Kama shastra or the Sexual Science forms part of Ayurveda or medicine. Accordingly Susruta composed a work, Vajeekarana also known as Kamashastra. Again Vatsyayana composed the work known as Kamashastra —also on sexual science. The ultimate aim of this shastra is to attain renunciation from sexual appetite. For, indulgence in sexual enjoyment though according to shastric principles and masterly and skilful devices and means will only lead to and end in misery. The Shastra on Chikitsa or treatment of diseases is useful in acquiring knowledge of diagnosing the diseases and their treatment whereby diseases can be avoided or cured and health and happiness can be secured and maintained.

॥ अथ धनुर्वेदः ॥

एवं धनुर्वेदः पादचतुष्टयात्मकः विश्वामित्रप्रणीतः । तत्रप्रथमो-
दीक्षापादः । द्वितीयसंग्रहपादः । तृतीयसिद्धिपादः । चतुर्थःप्रयोग-
पादः ॥ इति ॥

तत्रप्रथमेणादेप्रयोगलक्षणं अधिकारनिस्तृपणं च कृतम् । तत्र-
धनुशशब्दश्चापेक्षदोपि चतुर्विधायुधैः प्रवृत्तिचातुर्विध्यंभेदम् । मुक्तम
मुक्तं मुक्तामुक्तं त्रिमुक्तं चेति । तत्रमुक्तं चक्रादि । अमुक्तं वद्वादि ।

2. DHANURVEDA.

The second upaveda is Dhanurveda or the Science of archery and warfare. This shastra in four chapters is composed by Visvamitra.

These four chapters are known as:—

- | | |
|-------------------|------------------|
| 1. Deeksha Pada. | 2. Sangraha Pada |
| 3. Siddhanta Pada | 4. Prayoga Pada |

The first chapter deals with the definition of a weapon and points out the persons competent to use it. In this connection it is said that though the word, weapon is commonly applied to an offensive and defensive instrument still it is of four kinds.

They are:—

1. Mukta or those that are shot, chakra and so on being the examples.

मुक्तामुक्तं शल्यान्यतरभेदादि । तत्रमुक्तमस्त्रभित्युच्यते । अमुक्त-
शस्त्रभित्युच्यते । तदपिनाशवैष्णव पाशूपत प्राजादत्यागनेयादिभे-
दादनेकविधम् । एवं साधिदैवतेषु समन्वकेषु चतुर्विधायुधेषु येषामविधि-
कारः । क्षत्रियकुमाराणांतदनुयायिनांच । तेसर्वेचतुर्विधाः । पदाति-
रथाजतुरगारुडाः । दीक्षाविषयकपदातिरथगजतुरगारुडाः । दीक्षाभि-

2. Amukta or those that are not shot, Khadga or sword and the like being the examples.
3. Muktamukta or those that are charged without being actually shot, Shalya and the like being the examples.
4. Vimukta or those that are shot, charged, thrown, propelled, fired etc., by means of mechanism or otherwise sharas and the like being the examples.

Further that which is shot is also known as Astra. That which is not shot is known as shastra. Those weapons which come under the head of Vimukta are of various kinds such as Brahma-stra, Vaishnavastra, Pasupatastra, Prajapatyastra, Agneyastra and so on.

These four kinds of offensive and difensive weapons of warfare which have particular dieties presiding over them and which are to be charged by pronouncing specific mantras or spells are to

षेकशाकुन मङ्गलकरणादिकंच सर्वमपि प्रथमपादे निरूपितम् । सर्वेषां-
शास्त्रविशेषाणां आचार्यस्यलक्षणं पूर्वकं संग्रहणं प्रकारोदर्शितः द्वितीय-
पादे । गुरुसंप्रदायसिद्धानांशास्त्रविशेषाणांपुनःपुनरभ्यासोमन्त्रदेवतासि-
द्धीकरणमपिनिरूपितम् तृतीयपादे । एवंदेवतार्चनाभ्यासादिभिः सि-
द्धानां अस्त्रविशेषाणां प्रयोगः चतुर्थपादेनिरूपितः । क्षत्रियाणांस्वधर्मा-

be handled only by the sons of Kshatriyas and their followers who constitute the military force It is of four kinds viz., Infantry, Charioteers, Elephants and Cavalry. These points as well as the details connected with Deeksha, Sakuna and Mangala Karana etc., are all treated in the first chapter of the work. In the second chapter, the characteristics of the various weapons, their respective teachers and the process and the course of training to be undergone to acquire mastery of each of them are dealt with. In the third chapter, frequent practice by means of mock fights etc, of the use of weapons the mastery over which was attained in the manner prescribed therefor and the siddhi of the mantras and the presiding deities thereof etc, are described. The method of the actual and practical application of the various weapons, mastery of which was attained by means of invocation and practice and so on is treated in the fourth chapter.

चरणंयुद्धम् । दुष्टदस्युचोरादिभ्यः प्रजापालनंचधनुर्वेदस्यप्रयोजनम् ।
एवंब्रह्मप्राजापत्यादिक्लेणकिश्चामित्रप्रणीतं धनुर्वेदशास्त्रम् ॥

॥ अथगान्धर्ववेदः ॥

एवं गान्धर्व शास्त्रं भगवता भरतेन प्रणीतम् । तत्रगीतनृत्यवाच्य-
भेदेन बहुविधोर्यः । देवताराधननिर्विकल्प समाध्यादि सिद्धिश्चगान्धर्व
वेदस्य प्रयोजनम् ॥

In conclusion it emphasises that the special and ordained duty of a Kshatriya is warfare and that the ultimate purpose to be served by the Dhanurveda is the protection of the subjects from the tyranny of the wicked persons, thieves, robbers, bandits and the like. This science of warfare traditionally passing in order from Brahman, Prajapati etc, came down to Viswamitra who composed the shastra on the subject.

GANDHARVA VEDA

The Gandharva Veda or the Science of Music.

The third Upaveda is Gandharwa veda or the Science of music. This shastra was composed by Bharata. It is of many kinds such as vocal music, dancing, instrumental music and so on. The usefulness of this shastra consists in the attainment of concentration of mind in the worship of God and in the spiritual meditation.

॥ अर्थार्थ शास्त्राणि ॥

एवमर्थशास्त्रंच बहुविधम् । नीतिशास्त्रं शिल्पशास्त्रं सूप
शास्त्रं चतुष्प्रष्टिकलाशास्त्रंचेति । अपिच भौतिकादिभौतिकशा-
स्त्राण्यपि नानामुनिभिः प्रणीतं तत्सर्वं तस्यमर्वस्यच लौकिकतत्प्रयोजन
भेदोद्रष्टव्यः । एवमष्टादश विद्यात्रयी शब्देनोक्ताः । अन्यथा न्यून
ताप्रसंगात् ॥

ARTHA SHAASTRA.

The fourth Upaveda of the Veda is Artha Shastra consisting of many works teaching the ways of the acquisition of wealth by righteous means.

Many are the works coming under the head of Artha Shastras such as Niti Shastra, Silpa Shastra, Soopa Shastra and the works dealing with the 64 kalas. Besides this there are many other shastras expounded by various munis dealing with physical and metahphysical subjects: the usefulness of all these shastras is either secular or spiritual according to the subject it deals with.

Thus the eighteen Vidyas or Sciences including works of minor differences which comprise all conceivable branches of learning, to which human mind and wisdom can be put to, are suggested by the word Thrayee (mentioned above). Otherwise the treatment of the history of the evolution of shastras will be incomplete.

॥ अथ सांख्यशास्त्रम् ॥

तथा सांख्यं शास्त्रं भगवता कपिलेन प्रणीतम् । अयत्रिविधु
दुःखाभावोत्पन्तपूरुषार्थं इत्यादिघडध्यायम् । तत्र प्रथमेभ्याये विषया नि-
रूपिताः । द्वितीयेभ्याये प्रवानकार्याणि । तृतीयेभ्याये विषयेभ्यो
वैराग्यम् । चतुर्थेभ्याये विरक्तानां पिंगलाकुररादीनामाख्यायिका ।
पंचमेभ्याये परपक्षनिर्णयः । षष्ठेमर्वार्थमंक्षेपः । प्रकृतिपुरुष विवेकज्ञानं
सांख्यशास्त्रस्य प्रयोजनम् ॥

SANKHYA SHAstra.

The system of Sankhya is expounded by the revered Kapila who has composed a work in six chapters on the subject. The gist of this shastra is 'Absolute freedom from the three kinds of miseries is the ultimate goal and sublimest attainment of life.'

In this shastra Vishayas or the objects of enjoyment are treated in the first chapter; fundamental functions, in the second chapter; renunciation of all objects of enjoyment, in the third; the story of Pingala a dancing girl and Akurara or a stag who had renounced the objects of enjoyment, in the fourth; the conclusion of the opposite side, in the fifth; and the summary of all topics, in the sixth chapter. The ultimate aim of Sankhya shastra is to get the knowledge of Prakriti and Purusha.

॥ अथयोगशास्त्रम् ॥

भगवता पतञ्जलिना प्रणीतम् । अथयोगानुशासनमित्यादि
पादचतुष्टयात्मकम् । तत्रप्रथमेपादे चित्तवृत्ति निरोधात्मकः समाधिः ।
अम्ब्यासपैराग्यरूपं च । तत्साधनं निरूपितम् । द्वितीयेपादे विक्षिप्त
चित्तस्थापि समाधिसिध्यर्थं यमनियमासनं प्राणायामं प्रत्याहार-
धारणा ध्यानं समाधयः अष्टाङ्गानि निरूपितानि । तृतीयपादेयोगवि-
भूतयः । चतुर्थपादेकैवल्यमिति ॥ तस्यच विजातीयप्रत्ययं निरोधद्वारे ण

YOGA SHASTRA.

The Yoga shastra is expounded by the revered Patanjali. It consists of four parts, commencing as, 'Thereupon the ordinance of yoga will be treated'. In its first part the characteristics of Samadhi and Vairagya which are in the form of purifying the mind by means of freeing it from evil thoughts are described and the means of attaining the same are demonstrated. In the second part the eight Angas viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, the successive stages for the attainment of Samadhi even by those with disturbed minds are described. In the third part, the yogavibhutis or glories and mysteries of yoga are treated. In the fourth part Kaivalya is described. The ultimate aim of this shastra is to get freedom of mind from alien thoughts and to attain there-

निधिव्यासनसिद्धिः प्रयोजनम् ॥

॥ अथपाशुपतशास्त्रं निरूप्यते ॥

तथाच पशुपतिमतं पाशुपतंशब्दं भगवता पशुपाश विमो
क्षणयाभिहितम् । अथातः पाशुपतं योगविधिव्याख्यास्याम इत्यादि
पञ्चाध्यायंविरचितम् । तत्राध्यायपञ्चकेनापि कार्यरूपोजीवः । कारणं
पशुपतिरीश्वरः । योगः पशुपतौ चित्तसमाधानम् । विधिर्भस्मना त्रि-

by Nidhi Dhyasana or concentration of mind on
the object meditated.

PASUPATHA SHAstra.

The system of Pasupathi is Pasupatha Shastra. This Pasupatha Shastra is expounded by Pasupasa vimokshana with a view to free the Pasus from the Pasas. This shastra consists of five chapters, commencing as 'Let us now treat about the system of the Pasupatha yoga'. The subject matter of the five chapters is this. That which is in the form of Karya or effect is Jeeva, here called Pasu; and the Karana or cause is Iswara here known as Pasupati. Yoga is the process of fixing the mind in Pasupathi. The method of doing it is Trishavana snana or bath with holy ashes or smearing the body with holy ashes in the prescribed manner. The end of misery is Moksha or final beatitude and the attainment of the same is the ultimate aim of this shastra.

‘वर्णस्नानादिर्निरूपितः । दुःखान्तसंज्ञोमोक्षश्चप्रयोजनम् । एतमेव-
कार्यकरणयोग विभिर्दुःखान्ता इत्याख्यायन्ते ॥

॥ अथपाञ्चरात्रतन्त्रम् ॥

एवंवैष्णवं नारदादिकृतं पाञ्चरात्रमृतत्रवासुदेवसंकर्षणप्रद्युम्नानि-
रुद्धाश्चत्वारः मदार्थानिरूपिताः । भगवान्वासुदेवः सर्वकारणः परमे-
श्वरः । तस्मादुत्पद्यतेसंकर्षणाख्योजीवः । तस्मान्मनःप्रद्युम्नः । तस्माद-
निरुद्धोहंकारः । सर्वेचैते भगवतो वासुदेवस्यांशभूताः । तदभिनाएवेति ।

This system is briefly known as ‘Karya Karana Yoga Vidhi and Duhkhanta. The mantra shastra based on the Saiva system is to be reckoned as included in the Pasupatha shastra.

THE PANCHARATRA TANTRAM.

The Pancharatra Tantra (Vaishnava) is expounded by Narada and others. In it, the things or principles recognized are four and they are, Vasudeva, Sankarshana, Pradyumna and Aniruddha. According to this system, Lord Vasudeva is the cause of all and is the Supreme Lord. From him comes into existence Jeeva by name Sankarshana. From him comes into being manas or mind, known as Pradyumna. From him springs up Ahankara or egoism known as Aniruddha. All these are the manifestations of the parts of Vasudeva and not different from him. It is therefore proved, that one will achieve the goal by

भगवतो वासुदेवस्यमनोवाक्काय वृत्तिभिराराधनंकृत्वाकृतकृत्यो भवती-
त्यादिचनिष्ठपितम् ॥

तदेवं दर्शीतः प्रस्थानमेदः । सर्वेषांचत्रिविधेष्व
संक्षेपेणप्रधानमेदः । तत्रआरंभवाद्दर्शकः । परिणामवादोद्वितीयः ।
विवर्तवादस्तृतीयः । पार्थिवातैजसवाट्यीयाश्रतुर्विधाः परमाणवो ।
द्व्यणुकादिकमेण ब्रह्माण्डपर्यन्तंजगदारभन्ते । असदेवकार्यम् । कारणौ
due worship of Vasudeva with mind, speech and actions.

It is to be noted here that Vaishnava mantra shastra is included within the Pancharatra while Vamagama and the like are proscribed since they do not recognize the Veda as the Paramount authority.

In this way the different Prasthanas have been pointed out and in short they are only three for all. Of these the first is Arambha vada, the second, Parinama Vada and the third is Vivartha vada. The four kinds of atoms of the nature of the earth, the water, the light and the air, in the order of Dwyanuka or a molecule of two atoms enlarging themselves gradually into the form of Brahmanda create the Universe. Tarkikas or the logicians recognize this theory wherein Asat itself acting as the cause and effect brings about the creation of the Universe. Secondly, the Meemam-

ब्राह्माशानुत्पद्यतइति । प्रथमस्तार्किकाणां मीमांसकानांचसत्वरजस्तमो-
गुणात्मकं प्रधानमेव महदहंकारादि क्रमेण जगदाकारेण परिणमति ।
पूर्वमपि सूक्ष्मरूपेण सदेवकार्यम् । कारणौब्र्यापारेण भिद्यतइतिद्वितीयः-
पक्षः । सांख्ययोगपाशुपतानां ब्रह्मणः परिणामजगदिति वैष्णवानाम्
खप्रकाशपरमानन्दाद्वितीयं ब्रह्मस्वमायावशादेव जगदाकारेण विवर्तत-
इतितृतीयःपक्षोब्रह्मवादिनाम् । सर्वेषांप्रस्थानकतृणां विवर्तवादं पर्यवसा-

saka school holds, that Pradhana itself which is of the triple nature of Satwa, Rajas and Tamas gradually gets changes of forms in the order of Mahat, Ahankara and so on until at last it assumes the shape of the Universe. This theory is slightly altered by the followers of Sankhya, Yoga and Pasupata systems who hold that Sat which existed in a subtle form prior to the creation gets alterations in its form on account of different actions whereby the Universe comes into existence ; the Vaishnavas however hold that the Universe is only a change of form of Brahman. The third theory is that the Self-effulgent, Blissful and Absolute or undivided Brahman on account of His own Maya causes Himself to appear illusively in the form of the Universe. This theory is held by Brahmavadins or the followers of Brahman.

It is to be noted here that the ultimate aim of the authors of all Prasthanas comes to an end in

नेनाद्वितीये परमेश्वरएव वेदान्तं प्रतिपाद्येतात्पर्यम् । नहितेमुनयोद्भा-
न्ताः । सर्वज्ञत्वात् । तेषांकिंतु बहिर्विषयाप्रवणानामापाततोपि पुरुषा
र्थप्रवेशोनसंभवतीति नास्तिक्य निवारणाय एतेप्रकारभेदाः प्रदर्शीताः ।
तत्रतेषां तात्पर्यमबुद्ध्वा वेदरूद्धेष्यर्थेतेषांतात्पर्यं उत्प्रेक्षमाणाः ततस्तं-
स्वमतमेवोपादीयत्वेन श्रुण्वन्तोजनाः नानापथजुषोभवन्तीति सर्वमन-
वद्यम् ॥

the one without a second Brahman, expounded by the Brahmanavadins or the followers of Brahman by their theory of evolution, viz Vivartha Vada. Well, these thinkers, on account of their all-round knowledge and erudition cannot be labourers under illusion nor their conclusion erroneous. On the other hand it is to be noted that they propounded these theories with a philanthropic view of not giving room for atheism which is proved to take root in the minds of lay persons on account of their being engrossed with secular and external affairs whereby the sublime object of life will be marred and denied to them.

Those who find out and follow the well laid out paths of the above thinkers will directly reach the desired goal ; needless to say, that those who by mistake follow such as are prohibited by the Veda will certainly have to wander in wilderness ultimately leading to perdition.

॥ अथोपदेशात्मकर्थशास्त्राणि निरूप्यन्ते ॥

१. अक्षर लक्षणशास्त्रम्.

एवं सृष्ट्यन्तर्गतं स्थावरजडभादि सर्वपदायेषु जीवेश्वरकर्त्तिपत शक्त्यर्थावोधक क्रियार्थावोधकनामरूपात्मक वस्तुलक्षण्युपयुक्तपाद्यच्छ-भौतिकशक्तीनां परस्परं संयोगप्रमाणादीनिरूप्य तत्संकलनद्वारासंजनित वस्त्वन्तर्गत आण्विक, पौष्णिक, आम्लक, स्नेहक, पिष्टक, लवणक,

*Arhashastras, coming under the head
of the Upavedas.*

1. AKSHARA LAKSHA GANITA SHASTRA.

This shastra by the revered Valmiki determines mathematically the combining quantities and weights and the combination of the five elemental shaktis required for the creation of all movable and immovable phenomena of name and form and existing in two groups viz., Shaktyarthava Bodhaka and Kriyarthava Bodhaka things created by Iswara and Jeeva respectively, the constituent elements such as Anvika, Paushnika, Amlaka, Snehaka, Pishtaka, Lavanaka, Gairika and so on present in things formed by the combination of those shaktis and the quantities of other powers which combine with them by which those things assume changes of forms such as expansion, multiplication, contraction and so on and thereby determines the nature of the things in the Uni-

गैरिकादि पदार्थप्रमाणानितैव एतत्संमेळनात्संजातवस्तुनांविकार, विकल-
स, वृद्धिहासादीनां कारणभूतशक्त्यन्तर संबंधप्रमाणानिमण्ित सिद्धा-
न्तद्वारा निश्चित्यन्मद्भूतर्गत वस्तुस्तरूप निर्णयप्रबोधकं अक्षरलक्षणगणित-
शास्त्रं भवता वाल्मीकिनाङ्कृतम् । तद्कारादि क्षकारान्त वर्णक्रमेण-
पञ्चाशादध्याधी । तत्रपूर्वभागे गणितविचारः । उत्तरभागे अक्षरलक्षण-
नाततच्छक्त्यादिनिर्णयः । प्रथमाध्यायेशास्त्रीयाङ्कन वर्णनिन्दुरेसादी
नांख्यद्विज्ञानावसाकेतकसंज्ञादयोनिरूपिताः ॥ द्वितीयाध्याये, प्रथम-
भागे अतलादि चतुर्दश भुवनोपमुक्तमणित प्रभेदानि संग्रहेणनिरूप्य

verse. This Shastra consists of fifty chapters in accordance with the number of letters in the Sanskrit Alphabet. The first half of it deals with mathematics and the second half with the formation of letters and the shaktis which go to make them up.

In the first chapter, the technical signs necessary for learning the formation of the shastric figures, letters, the zero, strokes etc., are described. In the first part of the second chapter, a brief account of the different kinds of mathematics current in the fourteen Lokas such as Atala¹⁸ is given. In the second part, three hundred and twenty-five kinds of mathematics such as Arithmetic, Geometry, Bhavaganita, Saktiganita, Vastuganita, Vataganita, Digganita, Chakraganita, Mandalaganita and those relating to the construc-

द्वितीयधारे कश्यप, गणपति, छायापुरुष, सूर्य, ब्रह्मस्पति, गर्ग, जैमि-
 नि, आञ्जनेयादिसर्वजपुरुषविरचित अङ्कगणित, बीजगणित, रेखाग-
 णित, भावगणित, शक्तिगणित, वस्तुगणित, वातगणित, चक्रगणित,
 मण्डलगणित, वेगनदीनदसमुद्रसेतुबन्धनादि पञ्चविंशत्युत्तरत्रिशतग-
 णितान्निरूप्य तेषुपरस्परं सर्वत्रान वङ्गरेखादि संबंधादयोनिरूपिताः॥
 ॥ तृतीयाध्याये ॥ मुखलोकादिसत्यलोकान्त षलोकसंबंधगणितादयो-
 निरूपिताः । चतुर्थाध्याये । द्वात्रिंशद्विद्युद्गणितादयो निरूपिताः ॥
 पंचमाध्याये ॥ ब्रह्माण्डवाहकशक्ति प्रमाणादयो निरूपिताः ।
 षष्ठाध्याये ॥ एकोनविंशत्युत्तरवातगणितादयो निरूपिताः ॥ सप्तमा-
 tiation of buildings and erection of bridges on rivers,
 seas etc., and the finding out the speed of floods
 of rivers and so on expounded by the all-knowing
 Kasyapa, Ganapati, Chayapurusha, Soorya, Brihas-
 pati, Garga, Jaimini, Anjaneya etc., and how
 letters and strokes etc., are applied in all those
 works are explained. In the third chapter, the
 six varieties of mathematics current in the six
 lokas beginning with Bhuloka and ending with
 Satyaloka are dealt with. In the fourth chapter,
 the thirty two kinds of mathematics relating to
 electricity and kindered points are detailed. In
 the fifth chapter, the quantities of the different
 shakties which carry the Brahmanda have been es-
 timated. In the sixth chapter, the nineteen kinds
 of measurements etc., of air are treated. In the

स्थायेवातविन्दु वातकेन्द्र वातावृत्त वाततरङ्ग वातप्र-वाह तद्वे-
गोष्णशैत्यश्चिदादीनां प्रमाणान्निरूप्य ऋतुप्रभेदेन तेषांवेगप्रभेद
प्रमाणादयोवर्णिताः ॥ अष्टमाध्याये ॥ वातावरण वातमण्डल
विविधगति प्रमाणादयोनिरूपिताः ॥ नवमाध्याये ॥ पूर्वभागे, द्विपा
न्तरीय वातप्रमाणादयोनिरूपिताः । उत्तरभागे भूगोलस्य अक्षांशरेखां-
शवल्यादि विभागेषुविद्यमानदेशप्रभेदेन वातप्रभेद तत्प्रवाह वेगप्रमाणा-
दयः प्रपञ्चिताः ॥ दशमाध्याये ॥ भूतसंमिलित वातप्रमाणादयो
वर्णिताः । एकादशाध्यायो । भूमुख भूर्गम्ब भूषष्ठ भूकोशादिषुविद्यमान

seventh chapter, Vatabindu, Vatakendra, Vatavritta, Vatataranga, Vatapravaha etc., are treated; their rapidity, coldness, electricity etc., are determined and the changes they undergo on account of the changes of seasons and the degrees or amount of those changes are also treated. In the eighth chapter, the degrees of various kinds of motions of atmospheric winds and the airy envelops are dealt with. In the first part of the ninth chapter, the degrees of motion of various islands are estimated; the second half deals with the winds of places lying in the different latitudes, longitudes, zones etc., of the globe, the differences of air of those places and the degrees of their motion etc., are treated. In the tenth chapter, the quantities of air mixed with other elements are proved. In the eleventh chapter, the measurements of air present on the surface of the earth,

निरूपिताः । द्वादशाभ्याम् । ईशदण्डसमात्पर्गर्भनिरूपं
 अद्वयाणं प्रजनन असारण, प्रभाषाद्यगोविचारिताः । अबोदत्ता-
 अवाये ॥ आकाशभ्रमापक विधयो निर्दार्शिताः ॥ अर्थस्त्राव्याये ॥
 सूर्याद्यासुर्यजट्टलान्तमावृताकाशातदावरण चरित्वेऽन्द्रव्यापकमहापथ-
 रेत्वापथ शक्तिपथ वात्पथ मूलपथमहनक्षत्रपथादि सप्तकोटि चक्षुशाशी-
 र्णुत्तर सप्तशतमहापथ प्रभाणादयोनिरूपिताः ॥ वंचदशाभ्याये ॥ प्रथ-
 अभागे, श्वेतवाराहकल्पाकाश सप्तष्टिप्रभाण निर्जयप्रदर्शक गणितमार्गा-
 दीस्त्रिपञ्चतदुत्तरभागे श्वेतवाराहकल्प सृष्ट्युपयुक्त आकाशंविभज्य
 at the centre of the earth, at the hinder part of the
 earth, at the kohsas of the earth etc., are given.
 In the twelfth chapter the Vatagarbha kiranas
 present in the Ishadanda, their kinds, dimensions,
 their origin, radiation, the degrees of their radi-
 ation etc., are treated. In the thirteenth chapter,
 the process of measuring the Akasa is described.
 In the fourteenth chapter, the seven crores, six
 lakhs, seven hundred and eighty Mahapathas such
 as Mahapatha, Rekhapatha, Shaktipatha, Vata-
 patha, Bhupatha, Grahapatha, Nakshatrapatha and
 so on, extending in the vacant space (Akasa) and
 its enclosure lying between the terrestrial and the
 solar globes and other interesting topics are
 treated. In the first part of the fifteenth chapter,
 the mathematical calculations whereby the aggre-
 gate Akasa of the Swetha Varaha kalpa Brahmanda
 are expounded; in the second part, the dimensions

तरसात्मादि महमेलर्वन्तं विद्यमान लृष्टिक्षदार्थानां प्रक्षापसंकुचन
प्रस्तरण गमनाक्षमन तिर्यग्गमन प्रदक्षिण आवश्यकमन्वयात्मादि
क्षुब्धिं क्रियादिषु उपयोगकाशप्रमाणनिर्णय पथउदर्शक गणिताद-
योनिरूपिताः ॥ पोडशाध्याये ॥ खेटानां बाह्याभ्यन्तराकाश अवाश
प्रपापकगणितमार्गदियोनिरूपिताः । सप्तदशाध्याये ॥ सूर्यादिस्कल-
खेटप्रकाश किरणशक्ति तत्प्रवाहरेखामार्ग बेशादिप्रमाण प्रबोधक्ताणि-
तादयः प्रपञ्चिताः ॥ अष्टादशाध्याये ॥ मूत्रमिळिताकाशप्रमाण-
अहणगणितादयोर्वर्णिताः ॥ एकेनर्विशाध्याये ॥ अतीन्द्रियसूक्ष्मप्रवा-
णनिर्णयादयोनिरूपिताः । विशाध्याये ॥ आकाशप्रकाशतमोविभाग

of Akasa required for all the created phenomena from the atom up to Mahameru, in all their 64 varieties of actions such as respiration, walking etc are given. In the sixteenth chapter, processes of measuring the dimensions of Akasa in the internal and the external parts of the heavenly bodies are described. In the seventeenth chapter, methods of calculating the degrees of radiation, the paths, the speed, the shaktis etc., of the rays of all luminaries in the sky such as the Sun are treated. In the eighteenth chapter, how to find out the measurement of Akasa mixed with elements is treated. In the nineteenth chapter, processes of calculating the tiny measurements beyond the comprehension of the senses are treated. In the twentieth chapter, the processes of calculating

तत्प्रमाणनिर्णय प्रबोधकगणितमार्गणि प्रदर्शितानि । एकविंशाध्याये ॥
 स्वयोताद्यासूर्यमण्डलान्तं प्रकाशानां आकाशादपि चतुरधिकं सूक्ष्मत्वं-
 तिरूप्य तेषां व्यापक, प्रवाह, प्रसारण, आवृत्त, वेग, शीतोक्षण,
 प्रमाण प्रमापकोपाय गणित प्रभेदादयो निरूपिताः ॥ द्वार्विंशाध्याये ॥
 तस्यायःपिण्डालातादीनां प्रकाशादि प्रमापकगणितप्रभेदादयो वर्णिताः
 ॥त्रयोद्विंशाध्याये ॥ वज्रादि पञ्चदशोत्तर सप्तशतजातीय शिलानां तथा
 अभ्रकगैरिकर्दणं लोह सेकतकीट सर्पमृदादीनां प्रकाशप्रमाण प्रमापका-
 दयोनिरूपिताः ॥चतुर्विंशाध्याये ॥सृष्टयुपयुक्तव्यक्तजलयोर्भूतोऽका

the measurements of light and darkness of Akasa are treated. In the twentyfirst chapter, it is stated that the light of all luminaries from the fire-fly to the sun are four fold subtler than Akasa and the processes of calculating the measurements of radiation, flow, permeation, retreat, speed, coldness, heat etc., are described. In the twentysecond chapter methods of calculating the measurements of light etc., of a heated iron ball are given. In the twentythird chapter, methods of calculating the measurements of the light of 715 kinds of stone such as the diamond and also of such substances as mica, gairica, glass, metals, sand, insects, snakes, mud etc., are detailed. In the twentyfourth chapter, methods of calculating the measurements of the two kinds of water viz., Bhutodaka and Avyaktodaka necessary for the propagation of the universe are treated. In the

व्यक्तोदक विभाग प्रमाण प्रमापकादयो निरूपिताः । पंचविंशाष्ट्याये ।
जलविद्युद्धातद्रवप्राणन तत्प्रवाहावर्त तरङ्गबुद्धुदफेन वेगप्रमाणादि निर्णय
प्रदशकोपायगणितादयो वर्णिताः । षड्विंशाष्ट्याये ॥ प्रथम भागे,
दुर्गपर्वतादीनां मूलमध्यान्त्यभागप्रमाणयुर्निर्णयादीनां विज्ञानमार्ग
प्रबोधक गणितमार्गान्विस्त्रित्य, द्वितीयभागे तद्र्भकोश खनिजादि निर्ण
योपाय गणितमार्गदयोनिरूपिताः ॥ सप्तविंशाष्ट्याये ॥ जलपातवेगावर्त
पृष्ठद्वूप्रद्रप्त्यसाणुविभागकारणशक्तिग्रहणोपायगणितः प्रदर्शितः । अष्टवि-
शाष्ट्याये ॥ अश्वीतिलक्षपंचसहस्र सप्तदशप्रभेदानां जलानां तत्त्वस्त्रूप-

twentyfifth chapter, processes of calculating the measurements of electricity, Drava or hydrogen Pranana or oxygen etc., present in water and the floods, whirls, eddies, waves, agitation, form, speed etc , of water are dealt with. In the first part of the twenty sixth chapter, processes of determining the measurements and the base, the middle part and the summit of hills, mountains etc., and of estimating their age etc., are treated; in the second part, methods of finding out the mines at the inner strata of the earth are described. In the twenty seventh chapter, processes of measuring the shaktis which cause water to assume different states such as waterfall, the vega, whirls, water vapour, drops, atoms and so on are treated. In the twenty-eighth chapter, the nature of 8005017 varieties of water and methods of calculating the

शस्त्रुतेविश्लेषण

षट्किप्रमाणक गणितमार्गान्विषयतेषां परिणामविकासकालनिर्णयगणिता
द्योनिरूपिताः । एकोनत्रिशाष्याये ॥ जगदन्तर्गतपरमाण्वादिभेदर्थ
न्तानां सूक्ष्माति सूक्ष्म स्थूलातिस्थूल पदार्थानां बाह्याभ्यन्तर प्रभेदक
एकोन नवतितमलक्षसंब्याक बाडबजाठराधग्नि प्रमाणनिर्णयगणित-
प्रभेदादयः प्रदर्शिताः ॥ त्रिशाष्याये ॥ धूमोष्णज्वालाप्रकाशव्यापका
दिग्प्रमाण निर्णयगणितादयः प्रपञ्चिताः । एकत्रिशाष्याये, पूर्वभागे,
घर्षणाद्रावणी पाकजन्या जलपातादि द्वात्रिशत्त्रिवृत्प्रभेदानां स्वरूपव्या-

measurements of their 319 kinds of shaktis such as taste, quality, lightness, heaviness, subtleness germs atoms etc., are dealt with and also the changes in their appearance which they assume at different periods of time etc., are also detailed. In the twenty-ninth chapter, the method of calculating the measurements of external and internal fire such as Badaba, Jathara and so on, amounting to 89 lakhs, existing in things tiny and huge-from the atoms upto the mere mountain are treated. In the thirtieth chapter, processes of calculating the measurements of smoke, heat, flame, light etc., are treated. In the first part of the thirty first chapter, methods of calculating the measurements of the mature, pervasion, speed, heat etc of the 32 varieties of electricity produced by friction, dra-

पाकजन्यादि प्रमापकमणितमग्नित्प्रदृश्य तदुत्तरभागेस्थापय वस्तु
मासां बहातः स्मूलस्त्रिपार्कर्षण, बिंबाकर्षण, आयाकर्षण, भाष-
कर्षण, चेष्टाकर्षणोपमुक्त शक्तिप्रमाणान्यपिच तदन्तर्गत अन्तःकरण
तद्विकार भावरूपरूपमांससिरमज्जास्थिस्त्रिप सुस्थातु पंचकोशादीनांच-
रूपस्त्रिपर्कर्षणोपमुक्त विद्युच्छक्तिप्रमाणनिर्णयोपमुक्त गणितादयो निरू-
पिताः । द्वार्तिशाध्याये ॥ सूर्यादिग्रहनक्षश्मूलमण्डलाकरेण भ्राम्य-
मानवहावारुण शक्त्यंशभूतविद्युच्छन्नीनां समष्टिप्रमाण प्रमापक गणि-
तादयोनिर्दिशिताः । त्रयस्त्रिशाध्याये ॥ जगद्वर्त्तस्थावरजंगमादीनां-

vanee, pakajanya, water-falls etc are treated; and in the second part, the methods of calculating the measurements of shaktis required for taking the likeness or photograph of the external appearance, bimba, shadow, speech, actions etc of all movable and immovable objects in creation and also measurements of electricity required for taking the reproduction of the mind, thoughts, ideas, the appearance, the seven vital principles of the body such as blood, flesh, veins, brain, bones etc the five sheathes of the body etc , of all beings are treated. In the thirty-second chapter, processes of calculating the measurements of the aggregate of the various kinds of electricity which is a part of Mahavaruna shakti which alone is present in all gross bodies such as the grahas, the Sun, nakshatras etc are described. In the thirtythird chapter,

सृष्टिस्थितिलयहेतुभूत तिथिवार नक्षत्र पक्ष मास ऋतु अयन संक्तसर
मन्वन्तर प्रलयान्तकाल प्रभेदेन सूर्यमण्डलेषादण्ड शक्तिकेन्द्र-
द्वारा बहिःप्रसारित विद्युद्यष्टिप्रमाण प्रपापकगणितादयोनिरूपिताः ॥
चतुर्स्त्रिशाध्याये ॥ षट्चत्वारिंशत्सेत्रगणितादयः प्रपञ्चिताः । पञ्च
त्रिशाध्याये । द्वारिंशद्वेषागणितादयोनिरूपिता ॥ षट्त्रिशाध्याये ॥
पञ्चविंशद्वीजगणित प्रभेदादयः प्रदर्शिताः । सप्तत्रिशाध्याये ॥
षोडशविधृष्टिवेगव्यापकादिनिर्णयगणितादयोनिरूपिताः ॥ अष्टत्रिशा-
ध्याये ॥ चतुर्दशोत्तरसप्तशतजातीय दर्षणद्वारावियत्पवनतेजोम्बु पृथि-

methods of calculating severally the measurements of Ishadanda of the Solar globe in the different periods of time such as Thithi, Nakshatra, Fort-night, Season, Six months, Manvantara and Pralaya which are the cause of creation, preservation and dissolution of all phenomena are treated. In the thirtyfourth chapter, the 46 kinds of trigonometry are expounded. In the thirtyfifth chapter, the 32 kinds of Geometry are treated. In the thirtysixth chapter, the 25 kinds of Algebra are treated. In the thirty seventh chapter, processes of finding out the strength, the pervasion, the speed etc., of the 16 kinds of eye-sight are described. In the thirtyeighth chapter, calculations of Akasa, Air Tejas, Water and Earth and the means of seeing the 32 points such as the nature, motion, speed, battles etc., of planets such as the Sun and stars

व्यादीनां अपिच सूर्यादिग्रहनक्षत्रस्वरूपगतिवेग चलनलोकमहणयुद्धादि
द्वार्तिशत्कार्यणां प्रत्यक्षीकरणोपाय प्रबोधक गणितादयोनिरूपिताः ।
एकोनचत्वारिंशाध्याये ॥ पूर्वभागे पर्वत प्रमापकगणितं निरूप्य उत्तर-
भागेपर्वतात्पर्वतान्तर्गत मार्गप्रमापकगणितादयो निरूपिताः । चत्वारि-
शाध्याये । खनिजप्रमाण गणितप्रकारसुक्त्वा उत्तरभागे तत्रय वस्तु-
प्रमापक गणितादयो विमर्शिताः । एकचत्वारिंशाध्याये ॥ दैवशिल्पि
मानुषशिल्पि, गन्धर्वयक्षरक्षादिशिल्पप्रबोधक सप्तशतोत्तर त्रिसहस्रगणि
तमेदादयोनिरूपिताः ॥ द्विचत्वारिंशाध्याये ॥ प्राणिनां द्वार्तिशत्प्र-

etc., which are clearly discerned by means of the 714 varieties of glasses and so on are dealt with. In the first part of the thirtyninth chapter, methods of calculating the dimensions of mountains are explained and in the second part, methods of measuring distances of underground paths, between mountains etc., are treated. In the first part of the fortieth chapter, measurements of mines are treated and in the second part, methods of calculating the quantities of substances present in them are treated. In the fortyfirst chapter, the 3700 varieties of mathematics relating to Silpi, (Drawing, Architecture etc) such as Celestial silpi, Human silpi, Gandharva silpi, Yaksha silpi, Raksha sa silpi etc are described. In the forty-second chapter, the calculations relating to the 32 kinds of motion of Prana of beings are treated. In the

जेद्य प्राणमति प्रमापकगणितादयः प्रपञ्चिताः । त्रिचत्वारिंशाष्ट्याये ।
 पार्थिवादिसप्तर्णिशूल्कोटि प्रभेदप्रमाणुप्रमाणं निर्णयमणितादयो निष्क-
 पिताः । चतुर्थत्वारिंशाष्ट्याये ॥ तृणवृक्षलतागुलमर्वतादयैः त्रस्तुश्चभे-
 देन बीजांकुरादारस्य संकुचिताप्रभागपर्यन्तं वयोधर्मानुसारेण तत्त्वज्ञा-
 त्त्वुचितं जलाकर्षणं प्रमाणं निर्णयोपयुक्तं गणितादयोवर्णिताः ॥ पंच-
 चत्वारिंशाष्ट्याये ॥ स्थावरज्ञमान्तर्गतं यूकामशकादि सर्वजन्तुर्भा-
 वर्यमासरक्तापि सप्तधातुप्रमापकं गणितादयोनिष्कपिताः । षट्चत्वारि-
 षाष्ट्याये ॥ हिमैत्यउष्णवर्षातपादीनां प्रमाणप्रमापकं गणितादयस्मृ-

fortythird chapter, methods of calculating the measurements of atoms of different kinds amounting to seven crores such as the atoms of earth etc, are treated. In the fortyfourth chapter, methods of calculating the quantities of water sucked up by the various kinds of vegetation of all places in all their stages and seasons etc. are treated. In the fortyfifth chapter, methods of calculating the measurements of the seven vital principles of the body such as the skin, the flesh, the blood etc., of all beings such as lice, mosquitoes etc living in the body of all movable objects of creation are treated. In the fortysixth chapter, processes of calculating the measurements of snow, coldness, heat, rain, sun light etc are treated. In the forty seventh chapter the poisonous powers which are the cause of the various kinds of diseases as de-

ताः ॥ सप्तचत्वारिंशाध्याये ॥ वैद्यशास्त्रप्रणीत सकलरोगाणां तत्तजातीय रोगमूल बिषशक्त्यारम्भ्य तद्विकार परिणामपर्यन्तं तेषांकालभेदानुसारेण वृद्धिहासादिप्रमापक गणितादयो निर्दर्शिताः ॥ अष्टचत्वारिंशाध्याये ॥ यवादिष्वान्येषु तथा चूताम्लपनसादिफलबर्गेष्वपिच कन्दमूलादिषु च विद्यमानविषामृत सत्त्व प्रमापक गणितादयः प्रपञ्चिताः ॥ एकोनपंचाशदध्याये ॥ जंजालादिभिर्विमुक्तायः पिंडादि वेगप्रमापक गणितादयोवर्णिताः ॥ पञ्चाशदध्याये ॥ लोकाम्तरद्वीपान्तरादिप्रमाण प्रमापक गणितादयोनिरूपिताः ॥

tailed in the medical science and the changes they undergo in the successive stages of their development and the processes of calculating the measurements of their growth or decay etc., are treated. In the fortyeighth chapter, the methods of calculating the quantities of the poisonous or the nectarian shaktis present in grain such as Yava etc, in fruits such as the mango, tamerind, jack fruit, and the berries etc., are treated. In the fortyninth chapter calculations of the speed of the iron ball and so on discharged by the cannon etc , are treated. In the fiftieth chapter, methods of calculating the dimensions of other lokas, islands and so on are detailed.

॥ २. अनुकरण शब्दशास्त्रम् ॥

एवं सृष्ट्यन्तर्गतं जङ्गमस्यावरादि शब्दध्वनिं प्रभेदानपि च तेषां
प्रतिध्वनिं प्रतिबिंचाकर्षणं यंत्रं तंत्रोपायं प्रबोधकं अनुकरणशब्दशास्त्रं

2. ANUKARANA SHABDA SHASTRA.

This Shastra deals with the sounds and tones of moving and motionless objects in creation, and the machinery and other means attracting the echos or reproduction of sounds and the photographs of their external appearance. It is expounded by Kandika Rishi in five chapters. In the first part of the first chapter, the means of finding out by the eight methods such as sphota or motion, the sounds and voices of articulate and inarticulate objects severally and their classification-like or unlike and other topics of interest are explained. In the second part, motion, speed, clearness, vagueness, change of form etc., of sounds are treated. In the second chapter, machines to reproduce all kinds of sounds

अध्यायात्मकं काण्डिकमुनि विरचितम् । तत्रप्रथमाध्याये प्रथमभागे स्थावरजंगमशब्द ध्वनि ग्रन्थेदान्स्फोटनाद्यष्टविधलक्षणैः पृथक्पृथक्डिन-
वित्त्वा तेषां सजातीय विजातीय स्वगतभेद संयोगसंबद्धसंभिश्च सूक्ष्मा-
तिसूक्ष्म स्थूलाति स्थूलादि प्रभेदेन वर्गसंकेतान्प्रकल्प्य द्वितीयभागे
गतिवैगस्फुटास्फुट विकारविनिमयादयो निरूपिताः । द्वितीयाध्याये
सकलशब्दार्क्षण यन्त्रादयः प्रदर्शिताः । तृतीयाध्याये पृथिव्यपत्व-
गन्याकाश वातादिषु श्वासादि शब्दप्रसारणावकाश ग्रमाणादीनिरूप्य
तत्तच्छब्दग्रमाणादयो निरूपिताः । चतुर्थाध्याये । आन्तरशब्दार्क्ष-
णोपायादयो निरूपिताः । पञ्चमाध्याये शब्दानांवेगगतिप्रतिबन्ध-
तिर्यग्गति विरामावसान संलीनादि निर्णयःकृतः ॥

are illustrated. The amount of earth, water, fire, akasa and air required for sound to proceed and the measurements of those sounds are dealt with in the third chapter.

In the fourth chapter methods of attracting the inner sounds are treated. In the fifth chapter, methods to find out the causes whereby the speed and motion are obstructed by which they take a different course, or retard or come to a stand-still are explained.

॥ ३. स्त्रीलक्षणशास्त्रम् ॥

एवं सृष्ट्यन्तर्गतं स्थावरं जंगमं वर्गेषु सर्वेषां ब्रह्मक्षत्रादिजाति
भेदान्तिरूप्यं पश्चात्तेषां पुंस्त्रीभेदेन वर्गद्वयं निश्चित्य तत्र स्त्रीवर्गान्तर्गतं
समस्प्राणीनां तथैव स्थावराणां च स्त्रीत्वनिर्णयोपायभूतं अध्यायत्रया
त्वं कं स्त्रीलक्षणशास्त्रं शाकटायनं प्रणीतम् ॥ तत्र प्रथमाद्याये सृष्ट्य-
न्तर्गतं स्त्रीपुंषिभागेषु प्रथमतः स्त्रीवर्गस्य उतपुंकर्गस्य वा उत्पत्तिरित्या-
शक्यं स्त्रीवर्गपूर्वकमेव प्रथमस्मृष्टिरिति निश्चित्यतस्त्रृष्ट्यन्तर्गतस्थावरजंग-
मानां सुक्ष्मातिसुक्ष्मम् स्थूलातिस्थूलाकारं प्रमाणनिर्णयोपायादयोनि-

3. STHREE LAKSHANA SHASTRA

This Shastra is expounded by Shakatayana in three parts. In it all the moveable and immovable phenomena in creation are divided into the four groups, Brahma, Kshatriya, Vaishya and Sudra; each of these groups is again divided into two parts viz., masculine and feminine. Means of finding out the feminine sex of all phenomena are explained. The first part begins with a discussion as to the female or the male part of creation which took place first and establishes priority in respect of the former. Means of determining the shapes and sizes of the smallest and the largest of all movable and immovable objects of creation are explained. In the second chapter, the original

रूपिताः ॥ द्वितीयाध्याये स्त्रीत्वकारणभूतशक्त्यादयोनिरूपिताः ।
तृतीयाध्याये स्त्रीलिङ्गनिर्णयोपायो वर्णितः ॥

॥ ४. पुरुषलक्षणशास्त्रम् ॥

स्त्रीलक्षणशास्त्रवदध्याय त्रयात्मकम् ॥ पुंस्त्वकारण पुर्विक्लिनि
र्णयोपाय प्रबोधकं पुरुषलक्षणशास्त्रं शाकटायनकृतम् ॥

॥ ५. कन्यालक्षणशास्त्रम् ॥

एवं जंगम स्त्रीवर्गान्तर्गत मानुषजाति स्त्रीणां तथा सश्रवाद्य-
भावकारणादीनपिच पंचीकरण भेदेन स्त्रीणामपि समश्रूत्पत्तिकारणंच-
cause for giving the feminine nature to all pheno-
mena is determined. The third part deals with
the methods of determining the feminine sex of
all phenomena.

4. PURUSA LAKSHANA SHAstra

This is a work consisting of three parts, like Sthree Lakshana Shastra and is expounded by the same author. It deals with the cause of and the ways to determine the male nature of all phenomena in creation.

5. KANYA LAKSHANA SHAstra

This Shastra is expounded by Babhru Muni. In it, the causes for the absence of hair on the upper lips (moustaches) of women are explained and reasons are given to prove the growth thereof in accordance with Pancheekarana. Further-

निरूप्य तासां क्षतयोन्यक्षतयोमिस्थभावग्रहणोपार्यं तथा पुष्पवत्यपुष्पवती स्वरूपं निर्णयोपायांश्चनिरूप्यद्वार्तिशत्कन्यकालक्षणप्रबोधकंशास्त्रं चन्नमुनिविरचितम् ॥

॥ ६. शकुनि शास्त्रम् ॥

एवं सृष्ट्यन्तर्गतं पक्षिजातीनां सर्वेषां स्वर, ध्वनि, शब्द, संभाषणाद्याकर्षणोपायाण्यभिवर्ण्यं पश्चात्तस्वरादैः प्रजानां संभविष्यमाणशुभाशूभशकुनं प्रबोधकं शकुनिशास्त्रं गर्गविरचितम् ॥

॥ ७. शिल्पशास्त्रम् ॥

एवं यक्षशिल्पि, गंधर्वशिल्पि, किञ्चरशिल्पि, किंपुरुषशिल्पि, असुरशिल्पि, दैवशिल्पि, मानुषशिल्प्यादि सप्तोत्तर त्रिशत शिल्प means of finding out whether a female has had sexual intercourse with a male or not and whether a girl has had menses or not are described. Besides this the 32 devices of learning the characteristics of virginhood of females are treated.

6. SHAKUNI SHAstra

This Shastra which treats of the means of attracting the sound, voice, noise, speech etc., of all birds in creation and the good or the bad omens resulting to human beings therefrom, is expounded by Garga.

7. SILPA SHAstra.

This Shastra includes 22 Guchas or chapters and is expounded by the revered Kasyapa. It

प्रभेदान्संग्रहेषु निरूप्य भूलोकसंबंध दैवविम्बह देवाल्य, सज्जयृह गरुड़-
संभ कुद्य मंटपाद्मेकोत्तर शतविभरचनाविभि गर्भितं कश्यप छायापु-
रुष मारुति, मय, विश्वर्कम, त्वष्टृ, मनु, बाण, शिल्पवर्षन, वटक,
शल्यातिप्रभृतीनां परस्पर शिल्पप्रभेद मार्गप्रदर्शनापूर्वकं द्विचत्वारिंश-
दुत्तर एकसहस्रशिल्पप्रबोधकं द्वाविशद्वुच्छपरिमितंशिल्पशास्त्रं भग-
वता कश्यपेनप्रणीतम् ॥

॥ ८. सूपशास्त्रम् ॥

एवं व्यञ्जनादि भक्ष्यभोज्यान्ताष्टोत्तरं पाकभेदान्तथैकोत्तर-
शतसूपप्रभेदानपिच भूगोलस्थितशीतोष्णादि वल्याक्षांशरेखांशेषु विद्य

gives a brief description of 307 varieties of Silpi such as Yakshasilpi, Gandharvasilpi, Kinnara-silpi, Kimpurusha silpi, Asura silpi, Daiva or celestial silpi, human silpi, etc. Further, it deals with the manufacture or construction of 101 different kinds of Bhuloka silpi such as Idols or God-head, temples, palaces, garuda stambha, walls, mantaps and so on and also with 1042 different systems of this science expounded by different personages, such as Kasyapa, Chayapurusha, Maruti, Maya, Viswakarma, Twastru, Manu, Bana, Silpivardhana and so on.

8. SOOPA SHAstra

This Shastra is composed in seven Prakaranas or chapters by Sukeśa. It deals with 108 varieties of preparations of food from the condiments

मानदेशप्रभेदेन तत्तदंशीय जनानां पक्वप्रभेदेन निर्णितव्यञ्जनादि-
द्वार्तिशदृतर त्रिसहस्रपाकभेद प्रबोधकं सप्तप्रकरणात्मकं सूपशास्त्रं
सुकेशेनकृतम् ॥

॥ ९. मालिनी शास्त्रम् ॥

एवं मल्लिकादि सुगंधघुष्पैःकीयमाण पुष्पहार हस्तरथ केश-
बेष्टन वैजयन्ती सर्पजटाशेषतल्पनागफणिगजाश्ववृषभमृगशिरोमणिकिरी-
टादिद्वयशीतिकल्पनाभेदानपिच नायकानायकीनां मितभाषणगृदलिपि,
चारलिपि, चौरलिपि, प्रेषणालिप्यादि सप्तचत्वारिंशत्प्रभेदकपुष्पपत्रवि-

and pickles up to sweetmeats, cakes, puddings etc., 101 kinds of soopa or a kind of food preparation and the 3032 kinds of different preparations of eatables recommended and prescribed for the people of various countries lying in different latitudes and zones, and suitable in different climatic conditions.

9. MALINEE SHAstra.

This Shastra in sixteen chapters is expounded by the revered Rishya Sringa Muni. It deals with tying garlands, boques etc., with Jasmine and other kinds of flowers, tying clots of hair resembling a serpent, an elephant, a horse, a deer, siromani, a crown and so on. It treats about the writing of love letters on the petals of flowers to convey ideas in limited speech and in different

लेखनाविधिप्रबोधकं षोडशाघ्याय परिमितं भगवतात्रङ्ग्यशृङ्खेण विरचितम् ॥

॥ १०. प्रलयशास्त्रम् ॥

एवं प्रकृति पुरुषयोः पुरुषसान्निघ्यबलात् प्रकृतेर्जगत्कर्तृत्वम् ।
तथातत्स्पन्दनमेव जगद्रूपम् । अस्पन्दनमेवजगत्प्रलयमिति निश्चित्य
चतुष्षष्ठिविधि प्रलयस्वरूपं प्रबोधकं प्रलयशास्त्रं भगवताशिवकुमारेण-
विरचितम् ॥

॥ ११. कालशास्त्रम् ॥

एवं निमेषादि कालभेदान्विभज्यतत्त्वालाधिपं कालपुरुषाणां
styles known as Goodha Lipi, Chra Lipi, Chora
Lipi and so on.

10. PRALAYA SHASTRA.

This Shastra expounds the theory that Prakriti, on account of the proximity of Purusha or the Supreme Being gives rise to creation, that the motion of Prakriti is the gross universe and that motionlessness thereof is its dissolution. Further it explains the nature of the sixty-four kinds of dissolution. This Shastra is composed by the revered Shiva Kumara.

11. KALA SHASTRA.

This Shastra is composed by the revered Shanmukha. In it indefinite Time is divided into the several definite periods, minute etc., and

चतुर्षष्ठि सहस्रशुभाशुभ कालवंशवृक्षादिप्रबोधकं कालशस्त्रं भगवत्तम
षणमुखेनविरचितम् ॥

॥ १२. मायावादशास्त्रम् ॥

एवं सत्करजस्तमोमुण्ड साम्याकस्था प्रकृतिरित्युच्यते । सैव
स्तमुण्ड प्रभेदात्मिधाभूत्वा पुनस्तप्रभेदादप्युच्चा, पुनस्तप्रभेदात्महत्त्वं
धाभूत्वा अनन्त विचित्र सृष्टिस्थितिलय विभागत्वेन मायाशक्तिरैवै
प्रतिभातीत्यादि तत्प्रभेद प्रबोधनापूर्वकं मायावादशास्त्रं चतुर्बिंशकं
ध्यायात्मकं हनूमद्विरचितम् ॥ तत्रप्रथमाध्याये अव्यक्तप्रकृति विचा-
the sixty-four thousand genealogies of auspicious
and inauspicious periods of time, the presiding
deities over them and the Kala purushas are trea-
ted elaborately.

12. MAYAVADA SHASTRA.

This Shastra is composed in 24 chapters by Hanuman. It deals with the fact that the state of equilibrium of Gunas, Satwa, Rajas and Tamas is said to be Prakriti, that the same Prakriti, on account of its differences in degrees of gunas split up into three parts, then into eight parts and again into a thousand parts. Thus the Maya shakti itself appears as manifold wonderful phenomena of creation, preservation and dissolution. In the first chapter of this work the Avyakta or the Unmanifest Prakriti is dealt with. In the second chapter, the cause of its motion is pointed out.

रःकृतः । द्वितीयाद्याये तत्स्पन्दन कारणनिरूपणम् । तृतीयाद्याये
व्यक्तप्रकृतिस्त्रैस्त्रैयोवर्णितः । चतुर्थाद्याये गुणभेदेन प्रकृतेः त्रैविद्य
निरूपणम् । पञ्चमाद्याये शुद्धसत्त्वप्रधान मायाप्रभेदादयः प्रपञ्चि-
तः । षष्ठाद्याये रजोप्रधान अविद्याप्रभेदः प्रदर्शितः । सप्तमाद्याये
तामासीप्रभेदादयोवर्णिताः । अष्टमाद्याये प्रकृतेरष्टप्रभेदाद्योनिरूपितः ।
नवमाद्याये प्रकृत्यष्टकशक्तिस्त्रैस्त्रैनादयः प्रपञ्चिताः । दशमाद्याये
शक्तिसंमेलन प्रकारादयो वर्णिताः । एकादशाद्याये सृष्टिस्त्रैप्रादयो-
निरूपिताः । द्वादशाद्याये परमाणुशक्ति निर्णयादयः प्रतिपादिताः ।

In the third chapter, the nature of the Vyakta or the manifest prakriti is described. In the fourth chapter, the triple nature of prakriti produced on account of the three gunas is explained. In the fifth chapter, the different phases which Maya assumes by the predominance of pure satwa are depicted. In the sixth chapter, the nature of Avidya resulted by the predominance of Rajoguna is shown. In the seventh chapter, the varieties of Tamase. are pointed out. In the eighth chapter, the eight phases of Prakriti are delineated. In the ninth chapter, the motions of the shaktis of the eight kinds of prakriti are dealt with. In the tenth chapter, the process of the combination of shaktis are illustrated. In the 11th chapter the nature of creation is described. In the 12th chapter, the methods of calculating the shaktis etc of atoms

अयोदशाध्याये मायाप्रपञ्च कल्पनास्वरूपवर्णनम् । चतुर्दशाध्याये
 विविधवर्णविकारादि शक्तिविचारःकृतः । पञ्चदशाध्यायेमायाशक्ते-
 रान्तरप्रपञ्च निर्णयः ॥ षोडशाध्याये । बाष्पपञ्चविकारशक्तयः
 प्रपञ्चताः । सप्तदशाध्याये । शंबरादि मायाप्रभेदादयोभिवर्णिताः ।
 अष्टादशाध्याये डाकिन्यादिशक्तयः प्रदर्शिताः । एकोनविंशाध्याये
 शाकिनीशक्तिप्रभेदोनिरूपिताः । विंशाध्याये । यक्षिणीशक्त्यादयोनि-
 are explained. In the 13th chapter, the nature of
 the illusive Universe is described. In the 14th
 chapter, the shaktis which produce various colours
 are described. In the 15th chapter, the inner
 Universe of the Maya Shakti is dealt with. In
 the 16th chapter, the shaktis producing various
 phenomena of the outer Universe are described.
 In the 17th chapter, the varieties of Maya such as
 Shambara are delineated. In the 18th chapter,
 shaktis of Dakinee and so on are pointed out. In
 the 19th chapter, the Shakinee shakti is described.
 In the 20th chapter, Yakshinee and other shaktis
 are described. In the 21st chapter, the 32 shaktis
 such as Asura are described. That property of
 Maya whereby the Absolute Brahman Itself is
 made to appear within Itself as extending into the
 form of the Universe and appear as such is said
 to be Iswara Bhramti Maya shakti and this is trea-
 tered in the 22nd chapter. Paramatma enters into
 the Universe in the form of Jeeva and pervades

रूपिताः । एकविंशाध्याये । आसुरादि द्वार्तिशब्दकत्यादयो वर्णिताः ।
 द्वार्विंशाध्याये । ईश्वरभ्रान्तिमायाशक्तिविचारः । त्रयोविंशाध्याये ।
 जीवभ्रान्तिमायाशक्त्यादयो वर्णिताः ॥ चतुर्विंशाध्याये ॥ मायायाः
 अस्तिनास्तित्वं विचारः प्रपञ्चतः ॥

॥ १३. धातुवाद शास्त्रम् ॥

एवं जगदन्तर्गत स्थावरज्ञेगमवर्गेषु चर्ममांसादि सप्तधातुनां
 प्रमाणस्तरूप विनिमय विकारनिर्णयादीनिरूप्य एकैकसिन्धातौ एक
 मयवाभिन्नधातुसंयोगात् जायमान नवपदार्थं निर्णयप्रबोधकं धातुवाद-
 throughout it. That property of Maya shakti
 whereby the Jeeva is made to forget the real na-
 ture of his own but to identify himself with the
 Universe and is deluded that he enjoys the hap-
 piness or misery of the subjective and the objective
 phenomena of the Universe is known as Jeeva
 Bhranti Maya shakti. This is dealt with in the
 23rd chapter. Lastly, in the 24th chapter, exis-
 tence or none-xistence of Maya is discussed.

13. DHATUVADA SHAstra.

This Shastra in seven tarangas or chapters is composed by Aswini Kumara. It treats about the quantity, the nature, the exchange, the changes of forms of the seven Dhatoos such as the skin, the flesh etc of all movable and immovable phenomena in the Universe and also the fresh substances produced by the combination of one or more

शास्त्रं सप्तरंगात्मकं अधिनी कुमार विरचितम् ॥ तत्रप्रथमतर्सो,
सप्तसतवातुनिर्णयः । द्वितीयतरंगे कृतकवातुनिर्णयः । तृतीयतरंगे सूष्टि
बीजवातुनिर्णयः । चतुर्थतरंगे धातुशुद्धिक्रमनिर्णयः । पंचमतरंगे तत्संयो
गात्मसूष्टिक्रमादयोनिरूपिताः । षष्ठतरंगे, ताम्रस्यस्वर्णत्वं स्वर्णस्वताम्रत्वं
एवपादि लोहविनिमय धातुपरिपाक रसायनादयः प्रतिपादिताः । सप्त
मतरंगे चतुष्षष्टिवातुवादादयोनिरूपिताः ॥

॥ १४. विशवादशास्त्रम् ॥

एवं विशेष सामान्य भेदेनद्वात्रिंशतुत्तदत्रिसत् विषप्रभेद तद्बुण,

Dhatoos with each of the above seven (Dhatus). In the first chapter, the seven hundred Dhatus are described. In the second chapter, artificial dhatus are dealt with. In the third chapter, Dhatus which are the primordial seeds of creation are pointed out. In the fourth chapter, purificatory processes of Dhatus are detailed. In the fifth chapter, how, by the combination of Dhatus, creation takes place is treated. In the sixth chapter, transmutation of one metal into another, such as changing copper into gold, gold into copper, iron into copper and so on and melting, fusing etc., of metals and such other interesting topics are treated.

14. VISHAVADA SHASTRA.

This Shastra dealing with the 332 kinds of ordinary and extraordinary poisons, their pro-

क्रियादीभिरुप्य कृतकविषक्रम बोधकं पटलत्रयात्मकं विषवादशास्त्रं
अश्विनीकुमार विरचितम् ॥

॥ १५. गारुडशास्त्रम् ॥

एवं मन्त्र गारुड, तन्त्रगारुड, मायागारुड, यक्षगारुड, भूत-
गारुड, विरुपगारुड, संभन गारुडादि चतुष्षष्टिगारुड खेलनादि प्रबो-
धकं द्वादशगुच्छात्मकं गारुडशास्त्रं वल्लविरचितम् ॥

॥ १६. चित्रकर्मशास्त्रम् ॥

एवं नखचित्र, केशचित्र, शल्यचित्र, अङ्गचित्र, भावचित्र,
properties and actions and also with the preparation
of artificial poisons, is composed in 3 patalas or
chapters by Aswini Kumara.

15. GARUDA SHASTRA.

Garuda shastra which teaches the 64 varieties of Garuda—plays or amusements of Jugglers, such as Mantragaruda, Tantragaruda, Maya-garuda, Yakshagaruda, Bhutagaruda, Viroopagaruda, Stambhanagaruda and so on, is composed by Valla in 12 chapters called Guchas.

16. CHITRAKARMA SHASTRA.

This Shastra is composed in 12 chapters by Bhima and treats about the 189 kinds of drawing and fine Arts such as drawing the appearance of a person with the help of a nail, a hair, a bone or the like of the person concerned. It deals also with

आवृत्तचित्र, शिलाचित्र, लोहचित्रादि एकोन नवत्युत्तरशतचित्र प्रबोधकं द्वार्तिशदभ्यात्मकं चित्रकर्मशास्त्रं भीमविरचितम् ॥

॥ १७. मल्लशास्त्रम् ॥

एवं बाहुयुद्ध, मुष्टियुद्ध, दण्डयुद्ध, अङ्गबन्धनादि चतुर्विंशत्पदातियुद्धोपयुक्त देहपुष्टिकरं दण्डस्फोटन उद्घाटनोल्लंघन विजृभण-चक्रदण्ड अङ्गदण्ड वक्रदण्ड परिवर्तन आवर्तन वक्षास्फालन अङ्गबन्धन संभवन्धनादि द्वयशीतिभेदक मल्लक्रिया प्रबोधकं त्रिकाण्डात्मकं मल्लशास्त्रं मल्लेनकृतम् ॥

drawings for showing the different parts of the body to express emotions etc. Carving, Sculpture, Engraving etc., on stone and metals are also treated.

17. MALLA SHASTRA.

This is a work on systematic physical education including athletic sports, gymnastics, physical exercises of 82 varieties such as Danda sphotana, Udghatana, Ullanghana, Vijrumbhana, Chakradanda, Angadanda, Vakradanda, Pari-vartana, Avartana, Vaksha sphalana, Anga Bandhana, Stambha Bandhana etc, which are necessary and preparatory for the 24 kinds of warfare of Infantry, such as Bahuyuddha, Mushti yuddha, Danda yuddha, Anga Bandhana and so on. It is composed in 3 parts called Kandas by Malla.

॥ १८. भरतशास्त्रम् ॥

एवं नाट्यभरत, हस्तभरत, भावभरत, नेत्रभरत, अभिनयभरत
वाग्भरत, गीतवादित्रादि सप्तशत भरतप्रबोधकं चतुष्वष्ट्यध्यायात्मकं
भरतशास्त्रं भगवता गणपतिनाविरचितम् ॥

॥ १९. परकाय प्रवेशशास्त्रम् ॥

एवं अणिमाद्यष्टसिद्धिप्रद द्वार्तिशद्योगभेदं निरूप्य, पिपीलि-
कादि परकाथ प्रवेशशास्त्रं भगवतावालखिल्येन प्रणीतम् ॥

॥ २०. अश्वहृदयशास्त्रम् ॥

एवं देशभेदेन अश्वभेदं निरूप्य पुनः, अश्व, वाजि, घोटादि-

18. BHARATA SHASTRA.

This Shastra deals with Bharata or Music attended with dancing and other musical instruments. It treats also with 700 kinds of the art such as Natya Bharata, Hasta Bharata, Bhana Bharata, Netra Bharata, Abhinaya Bharata, Vag Bharata and so on. It is composed by Ganapati in 64 chapters.

19. PARAKAYA PRAVESA SHASTRA.

This Shastra dealing with the 32 different methods of Yoga which impart the eight siddhis such as Anima and teaches the processes of entering into other bodies such as the ant, is composed by the revered Vala Khilya.

20. AHSWAHRIDAYA SHASTRA.

This Shastra is composed in seven chapters by Agni Varma. It proves that the nature of horses

भेदेन उत्तमाधम मध्यमतया त्रिवाविमन्य एकैकजातिमनुसृत्य पंचवि-
शद्वर्गत्वेन निर्णयित्वा पश्चादेकैकवर्ग जातीय अश्वघोटादीनां, आवर्त,
विवर्त, दण्ड, चामर, कंठाभरण, मस्तकादि षोडशाङ्कन परीक्षादीन-
पिच, ब्रह्मक्षत्रियवैश्य शूद्रजातीनां अन्तःपक्षमध्यकोशपादविन्यासम-
न्दगमन परिनर्तन परिवर्तन वेगातिवेग गमनादित्रयोर्विशत्युत्तरशत-
लक्षणं प्रबोधकं सप्त्याध्यायात्मकं अःधृद्यशास्त्रं अग्निवर्मकृतम् ॥

॥ २१. गजहृदयशास्त्रम् ॥

एवं ब्रह्मक्षत्रियवैश्यशूद्रजातीयद्वादशवर्गस्थ सर्वगजानां षोडशां

differs with the difference of country, classifies horses into 3 kinds viz., Aswa, Vaji and Ghota which represent good, bad and ordinary types of horses, subdivides each of these classes into 25 groups, explains the methods of testing the horses by means of the 16 auspicious and inauspicious signs and marks such as Avartha, Vivarta, Danda, Chamara, Kanta Bharana, Mastaka etc., Further it classifies horses into four groups viz., Brahma, Kshatriya, Vysya and Sudra, explains their typical characteristics such as Antah paksha, Madhya Kosha, Pada Vinyasa, Manda gamana, Parinartana, Parivartana, Vega, Ati Vega and so on.

21. GAJA HRIDAYA SHAstra.

This Shastra which deals with the 12 classes of elephants belonging to Brahma, Kshatriya,

कलशणप्रभेवकं षोडशाध्यायात्मकं गजहृदयसाक्षं कुमारस्वाभिं शिस्तं
चितम् ॥

॥ २२. रत्नपरीक्षाशास्त्रम् ॥

एवं स्थलज, स्वनिज, कृतक बज्जान् चातुर्बुर्ण्यं क्रमेण विभन्न्य-
तेषां मुखगृष्ठादि षट्स्थानेषु, रसधारा, रसावर्ता, रसस्पन्द, रसरेखा,
रसविद्युदादि चतुर्विंशत्संक्षणं शोधनाविधिनिरूप्यं तेषां लघु गुरुवक्षण-
कोणं शूलदम्हु चतुरश्च त्रिकोणवर्तुलाद्यङ्गनिर्णयं कृत्वा तेषां नीलपीत
श्वेत रक्ताद्युत्तमाधमं मध्यमभेदेन वर्णादीनिरूप्यं क्षीरातपैलद्रावकं

Vysya and Sudra types and which explains the 16 methods of testing the various marks on the body of elephants is expounded by Kumaraswami.

22. RATNA PAREEKSHA SHAstra.

This Shastra is composed in 16 chapters called Kaksbyas, by Vatsyayanamuni. It classifies the precious stones obtained from earth, mines and artificial sources, into the 4 types of Brahma, Kshatriya, Vaisya and Sudra; explains the process of testing their 24 characteristics such as Rasadhara, Rasavarta, Rasaspanda, Rasarekha, Rasavidyut etc in their 6 parts—the front, the back etc., of those precious stones, explains ways to determine their formation, weight and shapes such as Vakradanda, Kona, Shoola, Damaru, Chaturasra and so on; classifies them into good, bad and ordinary types in their several colours such

लवणकषाय पाक दर्पण धर्षणशाणोल्लेखनादि द्वार्तिंशत्परीक्षानिर्णय
प्रबोधकं षोडश कक्ष्यात्मकं रत्नपरीक्षाशास्त्रं वात्स्यायनमुनिप्रणीतम् ॥

॥ २३ इन्द्रजालशास्त्रम् ॥

एवं मायासृष्टि, यक्षिणीसृष्टि, जालसृष्टि रूपान्तर, वर्णान्तर,
क्रियान्तर, सार्पजाल, वृश्चिकजाल, सिंहव्याघ्र गजाधादिरूपजालादि-
मार्गानपिच जलाभिशस्त्रादि षोडशविष्व फेरणीविद्याप्रबोधकम् पञ्च-
पटलात्मकं इन्द्रजालशास्त्रं वीरबाहुकृतम् ॥

॥ २४. महेन्द्रजालशास्त्रम् ॥

एवं अग्निस्तंभन, जलस्तंभन, वातस्तंभन, गतिस्तंभनादि षोड-
as indigo, pink, white, red etc; and teaches the 32
methods of testing them by means of milk, sun
light, oils, acids, salts, decoctions, glasses, cutting,
rubbing etc.

23. INDRAJALA SHAstra.

This Shastra in five chapters called Patalas, is composed by Veera Bahu. It deals with Illusive creation, Yakshinee creation, Jala creation; also with Roopantara Jala, Varnantara Jala, Kriantara-jala Sarpa jala, Vrischika Jala, Simha Jala, Vyaghra Jala, Gaja Jala, Aswa Jala etc and also of the 16 varieties of arts of Pheranee such as of water, fire, weapons etc.

24. MAHENDRA JALA SHAstra.

This Shastra in 22 chapters is composed by Veera Bahu. It deals with 116 kinds of stambhanas

शोत्तरशत संभनाक्रियाप्रबोधकं द्वार्विशाध्यायपरिमितं महेन्द्रजालशा-
स्त्रं वीरबाहुकृतम् ॥

॥ २५. व्यासप्रणीतमर्थशास्त्रम् ॥

एवं धर्ममनुसृत्य द्वचशीत्यर्थं ज्ञनोपायं प्रबोधकं त्रिकाण्डात्मकं-
अर्थशास्त्रं भगवताव्यासेन विरचितम् ॥

॥ २६. शक्तितंत्रम् ॥

एवं मूलप्रकृति मायाविद्यातामसी विक्षेपावरणं शक्तिप्रभेदान-
पिच सूर्यचन्द्राग्निवातजलशिलादि चतुष्षष्ठि बाह्यशक्तिप्रभेदान्तिरूप्य-
तेषामपकर्षणं संयोजनं संस्थापनं संबन्धनादि पञ्चविशात्क्रियोपयुक्त-
such as Agnistambhana, Jala Stambhana, Vata
stambhana, Gati stambhana and so on.

25. ARTHA SHASTRA.

This Shastra is composed in 3 chapters called Kandas by the revered Vyasa and it teaches the 82 ways of earning money in conformity with the rules of righteous conduct of life as laid down in Dharma Shastras.

26. SHAKTI TANTRAM.

This Shastra is composed in 8 chapters by the revered Agastya muni. In it, the different phases of original shakti such as Moola Prakriti, Maya, Avidya, Tamasee, Vikshepa, Avarana and so on, and the 64 kinds of external shaktis of the sun, the moon, fire, air, water, stone etc. are clearly ex-

यंत्रतन्त्रादिस्तरपं एकमेव ब्रह्माण्डान्तर्गतं सप्तकोट्यदृश्यशक्तिप्रभेदात्-
निरुप्यतासामपकर्षणं संघर्षणसंघटनं जलपात द्रावणं पाचनभ्रमणसंसं-
र्गाद्यष्टचत्वारिंशद्विद्युदाकर्षणाद्युपायानपि तदाकर्षणं संयमननियमन
प्रसारणापकर्षणं तन्त्रीगमनं चक्रभ्रमणं द्योतीकरणं भाषाप्रचारणादि-
षद्विवशदुत्तरशतक्रियाविधिप्रबोधकं अष्टाव्यायपरिमितंशक्तितंत्रं भगवता
अगस्त्यमुनिनाप्रणीतम् ॥

॥ २७. सौदामिनी कलाशास्त्रम् ॥

एवं भूगोलं खगोलस्थितं समस्तपदार्थानां छायापकर्षणं विधि-
मपिचजड़पवर्गाणां रूपाकर्षणं, भावाकर्षणं, क्रियाकर्षणं, शब्दाकर्षणं,

plained. Further it gives a concise & clear account of machinery by means of which the above shaktis may be employed in 25 different kinds of work. Again it explains the seven crores of latent or invisible shaktis in the Universe and the processes of attracting 48 kinds of electricity by means of friction, waterfall, etc. and the methods by which they can be used for 126 kinds of practical application such as transmission through wires, turning the wheels, lighting transmission of news and so on.

27. SOUDAMINI KALASHASTRA.

This Shastra is composed by Maharshi Matanga and it consists of four Ankas or Chapters. In the first part it deals with the methods of attracting the shadows of all immovable phenomena on earth as well as in the sky and the machi-

वेष्टाकर्मण संकल्पविकल्पाकर्मणादि यज्ञतन्त्रोपायादीप्रथमभागे निरू-
प्य छितीयशास्त्रे देहान्तरस्थ रक्तमांसाद्युद्ध्यादिस्फानेषु विश्वासम
पदार्थानां तथारोग संबन्ध वृणादिविकाराणां च रूपाकर्मणोपायाद्युद्ध्या,
स्थावराणां प्रतिज्ञिभाकर्मणविधिमेवं कामिगर्भतवृक्षादि तत्प्रकारेषु
अन्तर्गतवस्तुस्वरूपापकर्षण क्रियोपायादिप्रबोधकं चर्त्वार्थकात्मकं सौकृ-
मिनी कलाशास्त्रं भगवतामहर्षि मातङ्गेनविरचितम् ॥

॥ १८. शुद्धविद्याकलापम् ॥

एवं प्रपञ्चोनादिर्वा सादिर्वा खतस्मिद्वेवा अन्यनिर्मितोवा,
निर्मितश्वेतकदकेन किमर्य निर्मितं खतस्मिद्धश्वेतिंवा प्रयोजनं इत्या-

nery and the process of taking the photographs of the likeness, the ideas, actions, sounds, movements, thoughts, etc., of all the moveable phenomena on earth and in heavens. In the second part, it deals with the process of taking the photographs of all things within the body such as blood, flesh, bones, heart and other parts and also of boils, wounds, etc caused by diseases, of all vegetation and the things present in the interior parts of mines, mountains, trees and also describes the ways to find out their formation and likeness.

28. SUDDHA VIDYA KALAPAM.

This Shastra is composed in sixteen chapters by the revered Aswalayana Maharshi. It discusses such questions of vital importance as whether this Universe has or has not a beginning

दिक्षेणविचार्य जीवेश्वर सृष्टिक्रमेण स्वयंप्रकाशासंडैकरस परमात्म
प्रकाशस्पंदनांशमात्रेण ब्रह्मण्येकदेशविवृतमिति सर्वसृष्टिक्रमनिरूप्य-
जगद्गुत्पत्ति स्थितिलय स्वरूप वेदनोपायं आत्मनः भूमात्मेनावस्थानो-
पायादि मार्गप्रबोधकं षोडशाध्यायात्मकं शुद्धविद्याकलापं भगवता
आश्वलायन महर्षिणाविरचितम् ॥

॥ २९. ब्रह्माण्डसारम् ॥

एवं आत्मनः परिवेषाकार मूलप्रकृत्यां दर्णोपाधिवशादादित्य
किरणरेखांप्रसारणवत् आत्मनईक्षणाशक्ति प्रकाशकिरणरूप ब्रह्माण्ड-
or whether it is produced by nature or by some
agent. In case it is created by an agent when,
by whom and why it was created: If, on the
other hand, it be a production of nature, what
is the purpose it has to serve? After a careful and
able scrutiny on the above points, the conclusion
is arrived, at, that the entire Universe consisting
of the Jeeva and the Iswara creations is only
an expansion of a fraction of the Brahman,
caused by a part of the motion of the glory
of the self-effulgent, undivided and homogeneous
Atman. Further it explains the three conditions,
the creation, the preservation and the dissolution
of the Universe and the methods of attaining
the state of Bhuma of Atman.

29. BRAHMANDA SARAM.

The author of this work is Vyasa. The

सृष्टिरेखा प्रसारणा मार्गाणि निरूप्य उत्तरभागे प्रतिरेखा सुविद्यमान
ब्रह्माण्डानां सृष्टिकर्मं तत्स्वरूपं तत्प्रभेदं तत्प्रमाणं तद्भ्रमणं तच्छ-
क्त्यादि प्रबोधकं ब्रह्माण्डसारं व्यासेनकृतम् ॥

॥ ३०. अंशुबोधिनी ॥

एवं ब्रह्माण्डान्तर्गत कश्यपाद्यष्टसुर्यमण्डलान्यपिच तेषां शक्ति-
वेग उष्णगति विस्तीर्ण प्रमाण भारादि चतुश्चत्वा रिंशलक्षणानि प्रथम-
भागेविविच्य तदुत्तरभागे ईषादण्डस्वरूपमभिवर्ण्य तमःप्रकाशवाता-
म्निविद्युज्जलऋगोषध्यन्तं धातुष्णैशत्यहिमं मरुशैत्यवल्कुरौत्यविषैशत्य-

subject-matter of the first part of this work is this. Just as the Solar rays reflect and radiate in all directions from a mirror, so also the rays of the brilliance of the Ikshna shakti of Atma in the lines directing the accommodation of Brahmandas reflect and radiate in all directions from the Moola Prakriti which envelops Atman. In the second part, the process of creation the nature, the individual characteristics and the mutual differences, the dimensions, the motions or revolutions, the shaktis etc., of all Brahmandas situated in each of the above demarcating lines of Brahmandas are described.

30. AMSU BODHINI.

This Shastra is expounded in eight chapters by the revered Bharadwaja. In the first part, the eight solar globes such as Kasyapa existing in

स्फूर्त्यैत्य पूषपैष्टिकादि सृष्टयुपयुक्त सप्तकोटि किरणप्रमाणं केन्द्रं
 च थानानि मिहृष्य तत्केन्द्रप्रमाणितकिरणानां स्वरूपं प्रकाशवर्णं विद्यु-
 त्तमोशकृत्यादि पंचोत्तरसहस्रशक्त्यपकर्षणोपयुक्तं दर्पणादीनपिचतेषां
 दर्शनं स्पर्शनं प्रकाशनं पृथक्करणं, निभजनादि चतुष्षष्टयुक्तरशतवि-
 धोपाय सामग्र्यादीन्तत्वा एतत्साधनोपयुक्तं द्वचशीलं यन्त्रतन्त्राद्युप-
 करणान्युक्त्वा सूर्याकिरणम्य सकलशक्तीनां लक्ष्मत्वं गुह्यत्वं वेगत्वादि
 शक्तिप्रमापकं यन्त्राण्यपि च वृथिव्यसेजोवाच्चाकाशादिष्वत्यन्तं दूरस्थि-

the Brahmanda, the forty four characteristics such as the Shaktis, speed, heat, motion, area, dimensions, weight etc of those eight solar globes are described. In the second part, the nature of Ishadanda or the axis of the Solar globe is described and the Kendras i.e., centres or origins from which radiate the seven crores of rays containing creative forces such as darkness and light, air, fire, electricity, water, drugs, food, minerals and the various kinds of coldness are explained. Further, glasses and other means to attract the one thousand and five shaktis such as light, colour, electricity etc, of the rays radiating from the above centres, the one hundred and sixty-four processes and the appliances necessary for seeing, touching, illuminating, analysing etc of those rays, the eighty two kinds of machinery and the methods of using the same to find out the measurements of all shaktis such as lightness, heaviness, speed etc. of

तजनभाषणादि सप्तशृष्टिमोपायाद्वनेक विषयप्रबोधकं अशुद्धोधिनी-
शाखं अष्टाद्यायान्मकं भगवता भरद्वाजेनकृतम् ॥
॥ ३१. अण्डकौस्तुपम् ॥

एवं कुण्डलिन्याद्यनन्तं सृष्टिरेखासु विद्यमान अनन्तकोटिब्रह्माण्डे
बुगणितनिर्णयादिद्वारा स्फुटीकृत ब्रह्माण्डानां रेखासंख्यानुसारेण एकै
करेखास्थित ब्रह्माण्डमंख्या विस्तीर्ण प्रमाण स्थानादीनपिच एकैक
ब्रह्माण्डे विद्यमान लोकव्यह नक्षत्रादीन्तथा तत्रत्यनदीनदत्ताकदेवखात-

those rays, the sixty seven methods of speaking to persons living at long distances on earth, in water-light, air or Akasha ; these and many other useful and interesting points are dealt with.

31. ANDA KOUSTUBHAM.

This Shastra is composed in eighteen Tarangas or chapters by the revered Parasara. It deals with the following points:—Countless are the paths such as Kundalinee along which Brahmandas are situated and innumerable are the Brahmandas in each of these paths. These Brahmandas are calculated and numbered as far as the mathematical calculations are capable of. The number of Brahmandas in each of these paths is determined. For each Brahmanda such details as the number of paths in which it is situated, the rank of the Brahmanda among the several Brahmandas accommodated along that path, the dimensions

सागर स्थावरजंगभादिस्त्ररूपं निरूप्य तेषामायुर्निर्णयादि प्रबोधकं अष्टा-
दशतरङ्गात्मकं अण्डकौस्तुभं भगवता पराशरेणकृतम् ॥

॥ ३२. कौमुदी ॥

एवं अण्डवाहक वाताकाशविद्युत्प्रमाणं प्रमापक यंत्रादीनपिच-
अण्डान्तरीय चालन पतन भ्रशन रूपान्तरकरणादि प्रबोधकं द्वार्विशा-
ध्यायात्मक कौमुदी सोमनाथेन विरचितम् ॥

॥ ३३. मेघोत्पत्ति प्रकरणम् ॥

एवं नवविध मेघलक्षणानि तथा द्वादशविध मेघक्रियादीनपिच-
area, position etc of the Brahmanda, the lokas, planets, stars, the rivers, lakes, devakhatas, oceans
the moveable and immoveable phenomena found in it, the time till which it continues to exist, are
elaborately discussed and determined.

32. KAUMUDI.

Kaumudi consisting of 22 chapters and dealing with the machinery and other scientific equipments to measure the quantity of air, akasa (vacant space), electricity etc, required for bearing the Anda (globe) and also with the various actions and changes of the forms of different phenomena within the globe, is composed by Somanatha.

33. MEGHOTPATTI PRAKARANA.

This Shastra is expounded in 33 bimbas or chapters by the Revered Atri Muni. It treats

तेषामुत्पत्तिक्रमं, धारासारादि द्वादशविधर्वक्रमं चतुष्षष्टि विद्युत्प्रभे-
दानपिच्च त्रयस्त्रिशत्प्रभेद बनगर्जन तदुत्पत्ति काशणं च एकविंशत्प्रभेद
अशनिपात तत्कारणं च अष्टविध करकजाति, बनगर्भान्तर्गत जन्तु-
क्रिमिलोह अग्निविषमुक्तः फलवज्र वैदूर्य पाषाण गेरिकादि पतनकारणा-
दि प्रबोधकं मेघोत्पत्ति प्रकरणं त्रयस्त्रिशद्वात्मकं भगवता अत्रि-
मुनिनाविरचितम् ॥

॥ ३४. करकप्रकरणम् ॥

एवं सूर्यकिरणानां मेघप्रवेशकाले जायमान विविधीजशक्ती-
स्थाया तेषां संयोगादुत्पद्यमान अण्डज स्वेदजोड्ज्यादीनां स्वरूपप्रभेद-

about the characteristics of the nine kinds of clouds, 12 kinds of their actions and their origin, the 12 kinds of rain such as Dhara, sara etc., 64 kinds of lightning, 33 varieties of thunder-bolt and their origin, 21 kinds of thunder weapon, 8 kinds of hail-stones, and the various phenomena falling on the earth from out of the womb of clouds-such as living-beings, metals, fire, poisons, pearls, precious stones, minerals et cetera and the causes for the falling thereof, and so on.

34. KARAKAPRAKARANAM.

This Shastra in twelve chapters is composed by the revered Angeerasa.

In the first part it deals with the various seed-powers produced in clouds when Solar

विकासविकारादीनपित्र सख्याभिवृद्ध्युपयुक्त शक्तीस्तथारत्नमुक्तामहस-
शुक्लशंखशिलादीनां बीजशक्ति निर्णयमुक्तस्था उत्तरधारे श्वेतस्तक
कृष्णपीतादि द्वार्त्तिशत्प्रभेदक करकोत्पत्ति क्रमबोधकं द्वादशाध्यात्मा-
त्मकं करकप्रकरणं भगवता आंगीरसेनविरचितम् ॥

॥ ३९. आकाशतंश्चम् ॥

एवमाकाश शब्दस्त्वरूपादीनिरूप्य सप्तविषाकाश तद्वर्ग विम-
जन तच्छक्तिसंयोजन स्थान आकाशपरिव्यस्तेषा मन्त्राय केन्द्रस्थान-
स्थितिस्तेषु विद्यमान अग्न्युष्ण शैत्यशक्तीस्तथा तरंगवर्गं प्रहगोळ,

rays pass through them and phenomena that will come into existence by their combination such as those that are born from eggs, sweat and vegetables; their nature, differences, the changes they undergo, the new forms they assume, the forces necessary for the growth of vegetables, the seed—powers of precious stones, pearls, shells, conches, stones etc. In the second part the origin of the 32 kinds of hail-stones of white, red, black, pink etc., are described.

35. AKASA TANTRAM.

This Shastra is expounded in seven chapters by the Revered Bharadwaja. In it the sound of Akasa is proved. The seven varieties of Akasa, the classes into which it is divided and the place where their forces combine together are described. The several divisions of Akasa, the intervening space between them, their centres, the places

स्थाननिर्देश, तच्छलन. पथ तदन्तर्गतशक्तिप्रवाह तत्तरंग वेगविकल्पाव-
र्तन तत्रत्यनलकोशादीनपिच नक्षत्रमण्डल तत्तद्विभाग अक्षपरिषि-
नक्षत्रमण्डलान्तर्गत लोक, क्षेत्र, सागर, स्थावर जंगमस्वरूप निर्णयादि
प्रबोधकं शास्त्रं अध्याय लक्षकं भगवता भरद्वाजेन प्रणीतम् ॥

॥ ३६. लोकसंग्रहम् ॥

एवं जगदन्तःपाति स्थावरजंगमानां तत्तज्ञात्यनुसारेण वर्गचि-
भजनंनिरूप्य भूगोलस्थित उष्णादि वलयाक्ष रेखानुसारेण तेषामाकार
वर्णं क्रियाचार व्यवहार आहारतारतम्य स्वभाषा तथा भाषाचार्य
where the powers of fire, heat, coldness etc., are
originated, the waves, planets, globes etc., that are
in them and their position are described. The
motion, the orbits, the internal power-currents,
speed of their waves, the origins of waters etc.
are treated. The constellations of asterisms, their
classification, the extent of Akasa, the various
worlds and the fields, oceans, the moveable and
immovable creation in them are also treated.

36. LOKA SANGRAHAM.

This Shastra is composed in sixteen chapters
by the revered Vivaranacharya. In it the movable
and immovable phenomena is classified in accor-
dance with the kinds of species. The differences
in their appearance, colour, actions, habitate,
behaviour, food etc., in relation to the difference
of latitude and longitude and the consequent

कुलाचार्य जातिकुलग्रोत्र संप्रदाय आर्षेय पौर्णेय सदाचार स्थापनाचा-
र्यान्यपिच तेषांदेशकालस्थापना तदभिवृद्धि आयुर्निर्णयाद्यनेक विषय-
प्रबोधकं षोडशाध्याय परिमितं लोकसंग्रहं विवरणाचार्येण कृतम् ॥

॥ ३७. अगतत्त्वलहरी ॥

एवमन्नानादि क्रमेण जगदुत्पत्तिक्रमं निरूप्य अग्नीषोम
शक्तिद्विभजन तत्संयोग वियोगक्रमंच तथा अन्नेन अन्नादस्त्रिं अन्ना-
दैरक्षस्त्रिंचर्पूर्वभागेभिर्वर्ण्य उत्तरभागे व्यवसायाङ्ग भूगोलं अपिच तद-
न्तर्गत व्यवसायार्हं पञ्चदशोत्तर सप्तशतप्रभेद क्षेत्राणि ब्रह्मक्षत्रियादि
change of geographical position of their abode are pointed out. Their languages, the expounders of those languages, their religion, sects, gotras, customs, manners etc. and the time when they were established, their origin, growth and decay etc, are also expounded.

37. AGATATWA LAHARI.

This Shastra is expounded in one hundred chapters by the revered Aswalayana Maharshi. In its first part, the creation of the Universe in the order of food and the enjoyer of food is described. The process of the combination of Agnishtoma power and its separation is described. The origin of the enjoyers of food from food and vice-versa are pointed out. In the second part the land fit for cultivation is defined and the 715 kinds of cultivable fields are classified under the four groups

चातुर्वर्ण्य क्रमेण विभज्यतेषां कर्षण स्वनन, व्यवसायक्रम, बीजनि-
र्णय, मृत्स्नकानिर्णय, कालनिर्णय, फलनिर्णय, भूतशक्ति सूर्यादि-
अहशक्तिसंयोग प्रमाणानपि च जलजन्यवातजन्याकाशजन्यपर्वत जन्य-
पाषाण जन्यादिपंचकोटि द्विलक्षपंचजातीय तृणगुल्मलतावृक्षादीन्तया
अश्वत्थादिद्वार्षभूत पैशाचक जातीयवृक्षप्रभेदान् तद्वत्तृणगुल्म लता-
वृक्ष प्रभेदानपि च मृत्युवर्गस्थितकीटादिनी मांसादिनी मृगादिनी नरा-
दिन्यादि व्यशीति वृक्षजातीश्च अश्वेमारी गोमारी सर्पहार्यादि पंचो-
त्तरद्विसहत्प्रभेद तृणगुल्मादीनपि च श्रौतस्मार्तशान्ति पौष्णिकादि सक-
लकर्मोपयुक्त वृक्षसमित्तृण पल्वरसादीनुकृत्वा पुनर्स्तेषां कर्मोपयोगत्व-

Brahma, Kshatriya, Vaisya and Sudra. The methods of cultivation, i.e., ploughing, digging etc. of lands, tests of seeds, earth, time of sowing the different kinds of seeds, the estimation of the harvest anticipated from them, the combining parts of the shaktis of elements and those of planets such as the sun necessary for the proper growth of vegetables etc., the 5,02,00,005 species of vegetation—grass, herbs, creepers, trees etc., that grow in water, air, akasa, mountains, stones etc, the different kinds of trees such as Aswatha, Daiva or Divine, Rishi, Bhoota and Paisacha kinds in them, the 82 kinds of carnivorous trees, the 2005 kinds of grass, herbs etc. which kill horses, cows, snakes etc, the sticks, leaves, juices etc of vegetation used in various religious rituals such as

कारणं शक्तिक्रिया प्रयोजनादि नानाविषय प्रबोधकं शताध्याय परिमितं अगतत्त्वलहरी शास्त्रं भगवता अश्वलायन महर्षिणा विरचितम् ॥

॥ ३८. प्रपञ्च लहरी ॥

एवं पूर्वभागे जगत्सृष्टिकारणकार्यस्वरूपं प्रयोजनादीनभिवर्ण्यं तदुत्तरभागे सर्वशास्त्रविचारोपयोगं स्वतस्मिंद्वं न्यायप्रबोधकं प्रपञ्चलहरी द्वादशाध्यायी भगवता वसिष्ठं महर्षिणा विरचिता ॥

॥ ३९. यन्त्रं सर्वस्वम् ॥

एवं भूम्यां संचारोपयोगाण्येकोनं चत्वारिंशादुत्तरत्रिशतं यंत्राणि तथासागरादि जलमुखं जलगर्भं जलपृष्ठस्थानेषु प्रचड्जन्यानं प्रत्यक्षं Shanti, Paushnika and so on and their efficacy etc., are also detailed.

38. PRAPANCHA LAHARI.

This Shastra is composed in two parts and twelve chapters by the revered Vasishtha Maharshi. In the first part, the cause and effect of creation of the Universe, its nature and the purpose it serves, etc., are described. In the second part axioms or self-evident truths which are worthy of quoting in all shastras are given.

39. YANTRA SARWASWAM.

This Shastra in 8 chapters is expounded by the revered Bharadwaja Maharshi. In it the 339 kinds of vehicles and yantras useful in travelling on land, 783 kinds of vehicles such as Nauka, Dauka, Dola, Jala etc, useful in visible and in-

यानोपयुक्त नौकाडौकाडोलाजालादि त्र्यशीत्युत्तर सप्तशत यानान्यपिच
देवगन्धर्व यक्षराक्षस किञ्चरकिंपुरुष मनुष्याणां अन्तरिक्ष संचारयोग्या-
नि मान्त्रिक तान्त्रिक कृतक प्रभेदेन निर्मितानि एकोत्तर शतान्तरिक्ष
विमानयन्त्राणि तथैव महावाह्यादि सूक्ष्मातिसूक्ष्म स्थूलांतिस्थूल
दृश्यादृश्यादि सहस्रविधि विद्युदादि शक्त्यपकर्षण यन्त्राणि तथा पट-
यन्त्र सूतिकायन्त्र स्वर्ण ताम्र रजत लोहादि सकल लोहापकर्षण यन्त्रा-
ण्यपिच लिफियंत्र चित्रयंत्र पाकयंत्र कुहिणीयंत्र शोधनायंत्र मथनयंत्र
तैलाकर्षण द्रावकाकर्षण साराकर्षण पिष्टाकर्षण सत्त्वाकर्षणादि यन्त्रा-
णि तथैवशब्दाकर्षण रूपाकर्षण छायाकर्षण भावाकर्षण भाषाप्रेषण

visible voyages on the surface of water, below water, on the land below water etc., in seas, oceans and the like; the 101 varieties of air-ships classed under the three groups viz., Mantric, Tantric and Kritaka or artificial ones, useful in flying in air by the celestial beings, Gandharvas, Yakshas, Rakshasas, Kinnaras, Kimpurushas, human beings and so on; machinery and other appliances to produce and store one thousand kinds of electricity of subtle, gross, visible, invisible kinds; machines which attract metals such as gold, copper, silver, iron etc; Printing press, Lethograph, Paka Yantra, Kuttinee yantra, Shodhana yantra and also machines to extract

संभनाद्यनेक यंत्रप्रबोधकं अष्टाध्यायपरिमितं यंत्रसर्वस्वं भगवता भर-
द्वाज महर्षिणा विरचितम् ॥

॥ ४०. लोहतन्त्रम् ॥

एवं भूमुख भूर्गर्भ भूपृष्ठ भूकोश भूचक भूपक्षादि चतुष्षष्ट्य-
ज्ञान्यपिच तत्रत्य खनिजानां चातुर्वर्ण्य क्रमेण वर्गं प्रभेदान्प्रकल्प्य
एकैकवर्गं खनिजेषु छ्रीपुंनपुंसकं प्रभेदेनपुंगर्भख्रीगर्भं क्लीबर्गर्भं वन्ध्या-
र्गर्भं पूर्णगर्भं सामान्यगर्भं संसर्गगर्भं सजातीयगर्भं विजातीयगर्भं बाल-
गर्भं शून्यगर्भादि षडुत्तरत्रिशतगर्भं प्रभेदान्निरूप्य तत्रत्य पञ्चसप्तयुत्तर-
त्रिसहस्रलोहादीनपिच तदीयक्षारादि द्वादशपदार्थान्तथा लोहस्थपदार्थ
वर्णशक्तिगुणं, गुरु, लघुक्रियाप्रयोजनानि खनिजं प्रमाणप्रमापकं तद्रूपं

oils, acids, essences etc and those which attract sound, likeness of things (photograph), shadows, ideas, transmitting messages etc are dealt with.

40. LOHA TANTRAM.

The author of this Shastra consisting of 32 chapters, is the revered Shakatayanamuni. This work deals with mines existing at the 61 parts such as the surface, interior, rear etc., of the earth, classifies them into four groups viz , Brahma, Kshatriya, Vysya and Sudra ; explains 306 kinds of garbas of those mines, such as male, female, vandhya, complete, Ordinary, Samsarga, Sajateeya, Vijateeya, Young, Shoonya etc , and gives a descriptive account of the 3075 kinds of metals found in those mines, the twelve

ग्रहण लोहनिर्णयादि यंत्रं तंत्रोपायं प्रबोधकं द्वार्तिशद्ध्यायात्मकं
लोहनन्त्रं भगवता शाकुद्यायन मुनिना प्रणीतम् ॥

॥ ४१. कर्माब्धिसारम् ॥

एवं वेदेषु कर्मोपासना ज्ञानकाण्डैरुपदिष्ट श्रौतसार्तं तान्त्रिक
आभिचारिकायष्टत्रिव कर्मणां षष्ठिगनिर्णयपूर्वकं तात्पर्यप्रबोधकं
दशात्मगात्मकं कर्माब्धिसारं भगवता आपत्तं महर्षिणा विरचितम् ॥

॥ ४२. धातुसर्वस्वम् ॥

एवं पिण्डाण्डस्य चर्ममांसादि सप्तवातून्प्रथमवारे निरूप्य,
products such as salts etc, the substances, colours,
shaktis, characteristics, weight, lightness, action,
usefulness etc. of those metals and so on.

41. Karmabdhī Saram.

This Shastra is composed in ten Tariṅgas or chapters by the revered Apastamba Mahārishi. This Shastra explains the purport in accordance with Shallinga Tatparyā Nirnaya or the six methods of determining the nature of the eight kinds of rites and rituals such as Shrouta, Smartha Tantric Abhicharic and so on propounded in the Karma, Upasana and Gnana Kandas of the Veda.

42. DHATU SARVASWAM.

This Shastra in two parts and twelve chapters is composed by the revered Bodhayana. In the

द्वितीयभागे ब्रह्माण्डान्तर्गतं पात्रावर्तं खनिजं ध्रुविद्मुखादि सतत्वा-
रिंशत्स्थानेषु विद्यमानं शुद्धातिशुद्धं सूक्ष्माति सूक्ष्मं विषामृतं मृदुका-
टिन्यगालनागालनं स्फुटास्फुटादि नवोत्तरं त्रिशतं जातीयं धातुस्वरूपं
तद्वर्णं गुणप्रयोजनानपिच मिश्रवतुलोहधातुं कृतकधातुं गरदाद्येकोत्तरं
शतपाकसिद्धं धातूनपिच ओषधिविधात्वाद्यनेकं निषयप्रबोधकं द्वादशा-
ध्यायात्मकं धातुसर्वस्वं भगवताद्वोधायनं महर्षिणा विरचितम् ॥

॥ ४३. नामोर्धकल्पम् ॥

एवं सृष्ट्यन्तर्गतं नामरूपात्मकं प्रपञ्चे प्रथमतः रूपोत्पत्तिर्वा
उत नामोत्पत्तिर्वा यद्वा एतयोरेकं कालीनत्वं वेत्याशंक्य जीवेश्वरं प्रभे-

first chapter, the seven Dhatus or the essential ingredients of the bodies of living-beings are dealt with. In the second part, the nature, the colour, characteristics and the uses of the 309 kinds of minerals—pure, very pure, subtle, very subtle, poisonous, nectarian, soft, hard, melting, non-melting, clear not clear etc. that are found in the 47 parts of the globe, such as Patravarta, Khani jarandhra, Chidramukha etc., the 101 varieties of artificial minerals such as mixed minerals (alloys) Lohadhatu, artificial dhatu, garada etc., are also treated.

43. NAMARTHA KALPAM.

This Shastra in 24 chapters is expounded by the revered Atri Maharshi. In its first part a contention is launched as to whether in the

देन सृष्टिद्वैविद्यं निरूप्य तत्रजीवमोगार्थं स्थावरंगामादि रूपसृष्टिं प्रथमतः शुद्धसत्त्वप्रधानं मायोपाधिवशात् परमेश्वरेण निरभिमान-तस्सृष्टम् । तथैवरूपसृष्ट्यनन्तरं ईश्वरमहिमा प्रवोधक राम कृष्ण हरि हरादि एवं तृणगुलमलतादीनामपि बैलवत्वादिराश्वत्यपालाशदूर्वाज्योति-घ्नतीत्यादि रूपानुगुणं शक्त्यर्थावबोधकनामानि निरूप्य पश्चाज्जीवेन स्वमोगार्थमीशसृष्टिमनेकधा विभज्य भोगोपयुक्तं रूपाणि पश्चात्तद्विभागानुसारेण भोगक्रियार्थावबोधक नामान्यपि जीवेनप्रकल्पित मिति-निश्चित्य उत्तरभागेमातृकास्वरूपं निरूप्य अकारादि क्षकारात्न वर्णेणु 'एकैकवर्णसंकुप्तशक्त्यस्सप्तकोट्यः' इत्यादिनावर्णशक्तिर्निरूप्य वर्णस्य

Universe of name and form the creation of form was the first and that of names next? or vice versa, or whether they were of simultaneous creation. On a logical discussion, it proves that creation is of two kinds viz., Jeeva creation and Iswara creation, that the creation of form of all movable and immovable phenomena was first made for the enjoyment of Jeeva, without attachment by Parameswara from out of Maya Upadhi wherein pure satwa predominated, that subsequent to this creation of form, the creation of names such as Rama, Krishna, Hari, Hara etc expressive of indefinite divine powers, and other names of all kinds of grass, shrubs, creepers, trees such as Bilva, Khadira, Aswatha, Palasha, Doorva, Jyotishmati etc., suitable with the forms thereof

शक्तिपुंख्यानुसारेण तच्छक्ति संयोगादूप सृष्टितथातेषां तत्तद्वर्णैरेव-
नामसृष्टिरित्यादि प्रबोधक चतुर्विंशाध्यायपरिमितं नामार्थकल्पं भगवता
अत्रिमहर्षिणाविरचितम् ॥

॥ ४४. वायुतत्त्वप्रकरणम् ॥

एवं चतुरशीति सहस्र प्रभेद वातवर्गेषु एकैकर्त्तर्गस्थिवातप्रभेदा-
न्वातसंख्यांश्च प्रथमभागेनिरूप्य तेषां नामगुणवेगगति ओतप्रोतशता-
र्वत सहस्रप्रवाह सूक्ष्मातिसूक्ष्म स्थूलातिस्थूल तरंग उत्क्षेपणा पक्षेपणा
खुंचन प्रसारण विजूनपणोत्पाठन प्रचलनादि एकोनविंशद्वुत्तरत्रि शत-

and also the names devised and coined by Jeeva
to the several articles into which he divided and
shaped the things of Iswara creation, took place.
In the second part the nature of ' Matruka ' or the
Alphabet is illustrated, the nature of the seven
crores of shaktis of each letter of the alphabet are
delineated. In conclusion, it proves that the
creation of form takes place on account of the com-
bination of a particular shakti of a letter with those
of other letters and that the creation of names
results on account of the combination in order of
those letters whose shaktis give it the form.

44. VAYU TATWA PRAKARANAM.

This Shastra is composed in 16 chapters by
shakatayana. It deals with the 84 thousand kinds
of wind, the numerical order and characteristics
of those winds, the 319 kinds of changes of the

विकारान्यपिच दशकोटि पंचशतवातमण्डलानि तथातेषु अण्डवाहक
लोकवाहकादि वातमंडलानि तेषूत्पद्मानि प्रभेदानिमधुराम्लादि सकल-
रुचयुतपादकवातशक्तीः तेषां उष्णं शैत्यादि प्रमाणं प्रमापक यंत्राद्यनेक
पिषयप्रबोधकं षोडशाध्यायात्मकं वायुतत्वं प्रकरणं शाकटायनेन
कृतम् ॥

॥ ४९. वैश्वानरतन्त्रम् ॥

एवं जाठर बाडवादि एकोत्तर शतविधि गूढ प्रकाशकादि सप्तो-
त्तर सहस्रभेद अग्निस्थरूप तद्वुण प्रयोजनादि प्रबोधकं वैश्वानर तन्त्रं
भगवता नारदमुनिना विरचितम् ॥

forms, names, speed, motion, waves and the various actions ; the ten crores and five hundred Vata mandalas and their classification viz Anda vahaka, Loka vahaka, etc, the shaktis and the things produced in them such as sweetness etc, their qualities such as heat, cold, etc and the appliances to measure the quantities thereof and so on.

45. VYASWANARA TANTRAM.

This Shastra dealing with the 101 kinds of fire such as Jathara fire, Badba fire and so on and the 1007 varieties of it such as latent fire etc, their characteristics, uses etc , is expounded by the revered Narada Muni.

॥ ४६. धूमप्रकरणम् ॥

एवं अग्निस्तरुपं निर्णयार्थं धूमापकर्षणोपयुक्तं दर्पणद्रावकं
तैलयंत्रादि प्रबोधकं अध्यायत्रयात्मकं धूमप्रकरणं भगवता नारद-
मुनिनाविरचितम् ॥

॥ ४७. ओषधिकल्पम् ॥

एवं दश्यादृश्यं ज्वलनातिज्वलनं आंजनिकादि चतुर्लक्षं महो-
षधीन्पूर्वभागे निरूप्य उत्तरभागे भूतप्रेतपिशाचं ब्रह्मराक्षसादि निवृत्ति-
करानपिच वैद्यवादोदयुक्तान्कायसिद्धिकरादि क्रियाप्रबोधकं सप्ताध्या-

46. DHUMA PRAKARANAM.

This Shastra is composed in three chapters by the revered Narada Muni and it deals with the glasses, acids, oils, machines etc necessary for extracting the smoke for the purposes of ascertaining the nature of fire.

47. OSHADHI KALPAM.

This Shastra is expounded in 7 chapters by the revered Atri Maharshi. In the first part it deals with the four lacs of drugs such as visible, invisible, blazing, anjanika and so on. In the second part, the drugs useful in driving away Bhutas, Pretas, Pishachas, Brahma Rakshasas etc; those useful in medicine and alchemy and in rendering the human bodies to sustain for long

यपरिमितं ओषधिकल्पं भगवता अत्रिमहर्षिणा विरचितम् ॥
 एवं क्रमेणानेकार्थं शास्त्राणि प्रपञ्चतानि : ॥
 -स्तो ॥ प्रस्थानत्रयं संबंधं शास्त्राण्येवं यथाक्रमम् ।
 मधुसूदनभारत्या सतांभोदायकेवलम् ॥
 श्रीसच्चिदानन्दगुरुं प्रेरणाच्छकृपाबलात् ।
 लिखितं परयाभक्त्या पुण्यमेतच्छिवार्पितम् ॥
 ॥ समाप्तो यंग्रन्थः ॥
 ॥ ओं तत्सत् ॥

ages, for centuries and millenniums are described

In this way many other Shastras have been composed under the head of Artha shastra.

By the suggestion and guidance of Shri Sachidananda Guru, (a brief account of) the Shastras pertaining to the Prasthana Traya have thus been written with sincere devotion by Madhusudana Bharati for the sole delight of the cultured and the merit thereof has been resigned to the Lord Shiva.

Finish.

Om Tat Sat.



Appendix

Notes and Quotations from Ratanlal M. Mody.

1. The संयोग of the पर and the अपर प्रणव is known in the Shastras as नाद and this Nada develops into the महाबिंदु which is the same as शब्दब्रह्मन् which is a name of ब्रह्मन् as the immediate creative source of the manifold Shabda and Artha and is the चैतन्य in all beings (चैतन्य सर्वात्मभूतं). नाद and बिंदु are the transcendent aspects of शब्द; and is the विवृतशक्ति which is mentioned in the text as arriving from the संयोग of the पर and अपरप्रणव the same as बिंदु. The विवृतशक्ति is stated to be the cause of the Universe in the text. बिंदु is also defined as "the condition of readiness" (उच्छ्रुतावस्था) of the शक्ति which existed in a subtle state during the महाप्रलय. नाद and बिंदु are stages in the movement towards the manifestation of the Self as objective of the Universe. नाद, and बिंदु are further explained as follows: "Potency and rea-

diness to create becomes for the first time active as नाद and then more so as बिंदु which is a further development of the क्रियाशक्ति. नाद is the most subtle aspect of रब्द, as the first putting-forth of शक्ति. बिंदु is stated to be the Lord, the Mahavishnu or ब्रह्मपुरुष. बिंदु as the cause is चिद्रूप or massive consciousness and power in which lie potentially, though undistinguishable one from the other, all the worlds and beings about to be created. It is this बिंदु, which is worshipped in secret by all Devas and which is indicated in its different phases in the Chandra Bindu, (Nada, Bindu Shakti and Shakta of the Om and other Bija Mantras. Further this बिंदु is in the सत्यलोक which within the human body exists in the pericarp of the सहस्रार in the highest cerebral centre. It is compared to a grain of gram, which, under its outer sheath, (which is माया) contains the two seeds (शिव, and शक्ति) in close and undivided union.

2. It is stated in this work that the अपर प्रणव became threefold in the 3 letters of the प्रणव, अकार, उकार and मकार and that महेश्वर installed Himself in these 3 letters as ब्रह्मा, विष्णु, and शिव. This is explained in some other works as follows:—

"In Nada there is मिय—समवाय or union of शिव and शक्ति as mentioned above. Nada is क्रियाशक्ति. Before the appearance of शब्द (the causal शब्द) there must be two, unity being necessarily actionless. Two, however, involves a third, which is the relation of both; thus a trinity of power which is reflected in the Trimurti of the मायिक world as ब्रह्मा, विष्णु and शिव. This threefold aspect is mentioned in the Tantras as बिंदु (शिवात्मक) which is called कार्यबिंदु to distinguish it from the कारणबिंदु already mentioned. बीज (शक्त्यात्मक) and नाद which is समवाय that is relationship or connection (संबंध) and as exciter (क्षेत्रमक) and that which is excited क्षेत्रम्य) which relation is the cause of creation. Subsequently appear the three Devas and three Devis, who are in the nature of the three Shaktis, इच्छा, ज्ञान and क्रिया and Fire, Moon and Sun. It is further stated that these three points viz बिंदु (कार्य) बीज and नाद constitute (symbolically) a triangle which is known as कामकला meaning the Divine creative will towards the life of form. This कामकला is called the root मूल of all mantras, for it is this three-fold aspect of the शब्दब्रह्मन्, which is the cause of all manifested शब्द, and अर्थ therefore of mantra."

3. वाक् means the same thing as शब्द. It means both voice and the word it utters, as also the sound of inanimate objects. It may be either lettered sound (वर्णितमक) and has a meaning (अर्थ) i.e. it either denotes a thing or connotes attributes and relations of things; or it is unlettered sound and is meaningless (at least to us) and is mere ध्वनि. वाक् or शब्द has a three-fold sense (1) पूर्व or supreme (2) सूक्ष्म or subtle and (3) स्थूल or gross.

शब्द can exist only where there is स्पंदन or motion. The transcendent ब्रह्मन् or चित् is निस्पंद and therefore अशब्द.

From out of this चित् (for there is but one) but without affecting its changelessness, there arises स्पंदन् or a creative stir or stress which evolves into the Universe. पराशब्द, परावाक् or शब्दब्रह्मन् are each names for the ब्रह्मन्, as the cause of the manifested शब्द as also of अर्थ. पराशब्द is the causal body of sound, शब्दतन्मात्रा the subtle body of sound and आकाश the gross body of sound. Gross sound is of two kinds वैदिक (श्रौत) and लौकिक. The शब्दतन्मात्रा and the वैदिक and लौकिक Shabdas proceed

from the परावाक्. Para vak or शब्दब्रह्मन् is in itself अव्यक्त (unmanifest) शब्द, the cause of the manifested शब्द, अर्थ and प्रत्यय.

What is अर्थ? It comes from the root क्ष which means to get, to know, to enjoy. अर्थ is that which is denoted by and is that which is known and enjoyed. It is the object which constitutes the mind's content. It is manifold as the various forms which make the Universe. It is the "other" which the self as mind perceives. Objects are not limited to gross objects seen by the senses of ordinary men. There are also subtle objects, which may be perceived by various instruments and also by the heightened powers of the Yogis. Again the gross अर्थ is the physical object which speech denotes and the सूक्ष्म अर्थ is the वृत्ति of the mind, which corresponds to or is the exact counterpart of the gross object perceived. The mind has two aspects, as perceiver (ग्राहक) and the perceived (ग्राह्य) in the shape of the mental impression. That aspect of the mind which cognises, is called शब्द or नाम name and that aspect, in which, it is its own object or cognised, is called अर्थ or रूप (form), शब्द being associated with all mental operation.

In the evolution of the Universe the परशब्द (undifferentiated) divides itself into subtle शब्द and subtle अर्थ which then evolve into gross शब्द and अर्थ, for the cosmic mind projects its subtle अर्थ on to the sensuous plane, which is then a physical gross अर्थ named in spoken speech. Thus the subtle शब्द associated with cognition is called मातृका and the subtle अर्थ is the mental impression, whilst the gross Shabdas are the uttered letters (वर्ण) denoting gross outer physical objects.

All शब्द has its corresponding अर्थ for neither can be dissociated from the other (अविनाभावतो नित्यं वर्तन्ते). प्रत्यय means the apprehension which one has of an object (अर्थ) evoked by a word (शब्द).

4. The next question is whether these Varnas are नित्य or अनित्य i. e. come into existence only, when uttered and disappear after being uttered or are always existent and are merely expressed grossly when uttered. For instance if the letter Ka (क) is uttered, is it [क्षणिक] momentary? Supposing a person utters the letter क 20 times, each time it is uttered, the pitch, time etc will differ but the "generic" sound क is recognised by comparison, abstraction and assimilation. According

to Western psychology this generic sound क् is not something that actually exists apart from the 20 variations thereof when uttered as aforesaid. The type (the generic sound) is merely a mental construction through comparison, abstraction and assimilation of the 20 variations which are the actual phenomena, because a mind, incapable of so comparing, abstracting and assimilating, cannot recognise the typal sound (क्) in the midst of its aforesaid variations.

According, however, to the Indian system, the Varnas or letters have unperishable and invariable (नित्य) forms. As the Paramanus (परमाणु) or prime atoms of matter are imperishable, so are Varna shabdas. नित्य means imperishable, so long as the cosmic order lasts (नतु मध्ये वर्णानां उत्पत्ति विनाशौ) i. e. in the period of cosmic life beginning with creation (सृष्टि) and ending with dissolution (लय), the वर्ण sounds persist. They are compared to a jar in a dark room, which cannot by reason of darkness be seen. Just as a jar in darkness cannot be seen with the eyes, so the prime Shabdas or Varnas, though always given, may not always be manifested as acoustic phenomena. To be thus manifested, they require a manifester (अभिव्यंजक) or vehicle of expression.

ssion. This vehicle (अभिव्यंजक), through which, an eternal existing letter becomes an accoustic phenomenon now and then is called Dhwani (ध्वनि). The Varna shabdas are always (during a कल्प) going on (नित्य and अनाहत i.e. continuous and uninterrupted), produced by artificial means, but they are often unmanifest (अव्यक्त) to the gross perceptive organs. They become manifest (व्यक्त) through certain manifesters (अभिव्यंजक) which are the Dhvanis. Whether the Varnas are uttered or not they are अनाहत sound forms and are more real and more actual, than the variations (differing in pitch, time etc) which are uttered and heard. Thus the variations alone are not actual phenomena as the Western psychology says. A ध्वनि as an accoustic manifestation of a नित्यशब्द is subject to all conditions of place, time and circumstance and is non-permanent (अनित्य) and variable (विकारी). This variableness and transitoriness, which pertains to the अभिव्यंजक are transferred by us (through association) to the manifested letter (वर्ण). Thus we say 'क' is now produced and is no more. But really that which comes to be or ceases to be is the vehicle (ध्वनि) and not वर्णशब्द.

5. Just as the body is causal, subtle, gross, there are three cosmic and individual states, सुषुप्ति (dreamless sleep), व्यग्र (dreaming) and जाग्रत् (waking) प्राज्ञ, तैजस and विश्व, ईश्वर and इरण्यगम् and विराट् and a fourth transcendent state or तुरीय, so there are 3 states (or भाव) of sound पश्यन्ती, मध्यमा and वैखरी developed from the परा, the fourth supreme and undifferentiated state. The परा, and पश्यन्ती represent the causal aspect of शब्द, for पश्यन्ती is the actual moving aspect (स्पंदन) or the unmoving (अस्पंदन) परा and is in the nature of बिंदु (Bindu). It is called पश्यन्ती, because of its being ज्ञान. It is associated with मनस्. The परा condition of causal शब्द is the cosmic dreamless state (सुषुप्ति). This Logos awakening from its causal sleep "sees", i.e. creatively ideates the Universe and is then known as पश्यन्तीशब्द. As consciousness sees or ideates, forms arise in the creative mind, which are themselves impressions (संस्कारा_s) carried over from previous worlds, which ceased to exist as such, when the Universe entered the state of causal dreamless sleep on the previous dissolution. These rearise, as the formless consciousness awakes to enjoy once again sensuous life in the

world of forms. मध्यमा is हिरण्यगर्भ शब्द. It is in the form of the internal and external instruments (वाक्यान्तः करणात्मिका) and manifests as Nada Bindu (नाद बिंदु). This हिरण्यगर्भ sound is in the region extending from the navel to the heart. It is associated with the Tatvas of specific ideation and so-forth. She is called मध्यमा being in the midst of पश्यन्ती “seeing” इक्षणा and Vaikhari, which is utterance. This सूक्ष्म शब्द and its corresponding अर्थ belong to the सूक्ष्म or लिंगशरीर. In creation the cosmic mind first develops पश्यन्ती शब्द and अर्थ and then projects this subtle अर्थ into the world of sensuous experience and names it, in spoken speech, developed in the throat and issuing from the mouth. वैखरी is विराट् शब्द belonging as well as the physical objects it denotes to the स्थूलशरीर. This last gross शब्द is language i.e. sentences (वाक्य) words (पद) and letters वर्ण which are the expressions of ideas and मंत्र. It is manifested in the region from the heart to the mouth. It is called वैखरी (1) on account of its particular [विशेष] hardness (2) being very hard. वि=very, खर=hard (3) वै=certainly ख= cavity of the ear and र= to go or to enter. पश्यन्ती is characterised by a non-

particularised movement [सामान्य स्पंद], the first undefined push of the वायु towards manifestation. मध्यमा is specific movement [विशेष स्पंद], the Vayu commencing to differentiate, and वैखरी is स्पष्टतरस्पंद i. e. the clear separate movements of articulate speech. Mental अर्थ is a संस्कार, an impression, left on the subtle body by previous experience and which is recalled when the जीव reawakes to world experience and recollects the experience temporarily lost in the cosmic सुषुप्ति, प्रलय. The cause [कारण] which arouses this संस्कार is the शब्द or नाम subtle or gross, corresponding to that particular अर्थ. There is thus a double line of creation from the शब्दब्रह्मन् viz. language expressive of ideas and the objects which these denote. Uttered speech is a manifestation of the inner meaning or thought which is similar in men of all races. Again Para (परा) is in the Muladhar Chakra (मूलाधार चक्र), Pashyanti (पश्यन्ती) in the Svadhishtana [स्वाधिष्ठान], Madhyama (मध्यमा) in the Anahata [अनाहत] and Vaikhari [वैखरी] in the throat.

Errata.

Page.	Line.	For	Read.
9	3	तत्साक्षिघ्यवशादेत्	तत्साक्षिघ्यवशादेव
10	24	Causal state	Caural stress
14	5	Omit this line	
15	6	प्राणबिन्दु	प्राणबिंदु
16	3	स्वांशुरूपवृत्तिः	स्वांशुरूपवृत्तिः
21	7	रजित	रजत
25	2	दाद्याय	दाद्याय
26	4	परापरप्रणवस्वरूपमेवं	प्रणवद्वयस्वरूपमेवं
,,	5	परप्रखव	परप्रणव
27	3	अकारोद्भव	अक्लोद्भव
34	6	क्रमंमम	क्रमोमम
35	4	स्थितान्वेदान्तदी-	स्थितवेदसृष्टिशक्तीर्थाविधि ।
		यान्स्वप्रकाशकान्	
,,	7	भून्मयाक्रमात्	भून्मयाश्रृतिः
39	5	विनिर्णितापूर्व	विनिर्णिताःपूर्व
45	6	यथाक्रमात् ।	यथाक्रमात् ।
46	9	वर्णत्रयंसमष्टिस्या	वर्णत्रयंसमष्टिस्या

Page.	Line.	For.	Read.
46	10	Apoureusha	Apourusha
47	6	स्थानभिति	स्थानमिति
"	8	परासंवि	इतिसंवि
"	9	मंत्रिविधाः	मंत्रालिविधाः
48	2	विविधास्मृताः	द्विविधास्मृताः ।
52	1	प्रकाशस्वरूपत्वात्	स्वरूपप्रकाशत्वात्
"	5	न्ययो	न्यायो
57	3	साधनरूपम्	वादरूपम्
"	5	सर्वोनिधिरपि	विधिरपि
59	6	ब्रीहिन्प्रोक्षति	ब्रीहीन्प्रोक्षति
60	3	कारकं	कारकं
66	1	पञ्चवण्डालिका	पञ्चवण्डालिका
"	15	Subtlety	Subtlety
67	5	सारस्पत्याकरणम्	सारस्पत्याकरणम्
71	6	त्रित्विधानि	त्रिविधानि
73	9	अष्टमा	अष्टमं
"	12	माहेश्वरं	माहेश्वरं
78	19	truth of the a	truth of a
79	6	निधिध्यासनादि	निधिध्यासनादी
84	3	अग्निकर्म	अग्निकर्म
87	2	प्रजापत्या	प्रजापत्या

Page.	Line.	For.	Read.
87	3	दैवतेषु	दैवकेषु
87	5	omit दीक्षात्रिषयकपदांति	रथ गज तुरगारुदाः ।
91	13	miseries is	meseries' which is
94	5	मदार्था	पदार्था
1005		सर्वत्रानवङ्कर्ण	सर्वत्राङ्कनवर्ण
101	1-2	तद्वेगोष्णं	तत्तद्वेगोष्णं
,,	8	एकादशाध्यायो	एकादशाध्याये
102	1	निरूपिताः	वातप्रमाणादयोनिरूपिताः
,,	3	निदार्शिताः	निदर्शिताः
104	5	तसायःपिढा	तसातःपिंडा
105	3	प्रदर्शकोपाय	प्रदर्शकोपाय
106	6	प्रभेदादयः	प्रभेदादयः
108	5	निरूपिता	निरूपितः
110	7	रक्तापि	रक्तादि
111	4	चूतालाम्ल	चूताम्ल
114	4	प्राणीनां	प्राणिनां
115	7	समृ	श्मशृ
,,	8	समूत्पत्ति	श्मशूत्पत्ति
117	8	अष्टोत्तरशतपाक	अष्टोत्तरशतपाक
122	6	निरूपिताः	निरूपितः

Page.	Line.	For	Read.
132	9	जङ्गप	जङ्गम
133	7	९८	२८
136	1	पैष्टिकादि	पौष्टिकादि
,	6	सूर्यकिरणस्य	सूर्यकिरणस्य
137	1	जनभाषणादि	जनसंभाषणादि
142	2	न्यपिच	नपिच
,	5	एवमन्नान्नादि	एवमन्नान्नाद
147	5	कर्मणां	कर्मणां
,	6	कर्माद्विभसारं	कर्माद्विभसारं
149	4	हरादि	हरादीनांस्वरूपं
,	8	क्षकारात्न	क्षकारान्त
,	9	शक्तिर्निरूप्य	शक्तीर्निरूप्य
151	3	शक्तीः	शक्तयः
,	4	विषयप्रबोधकं	विषयप्रबोधकं
,	8	तदुण	तदूण

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